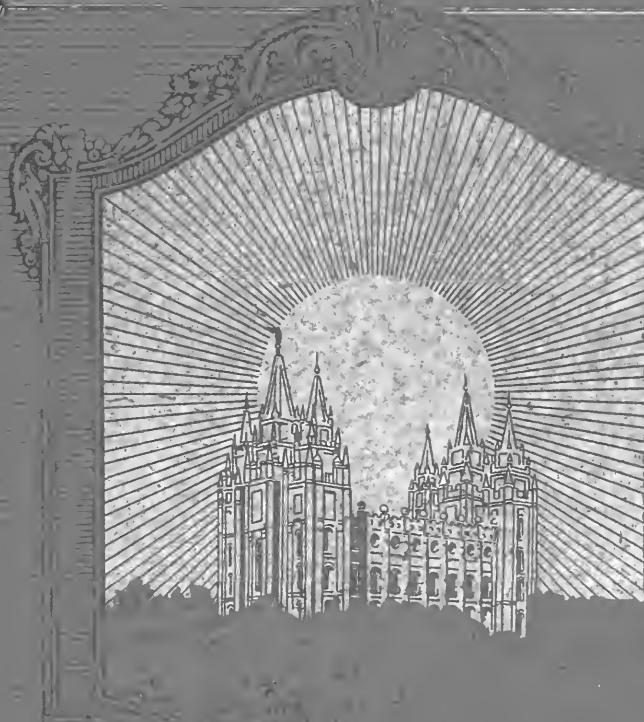


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Ah yes, you loved her best, for she was "Mother,"
And every little whim and way you had,
She all but worshipt, deeming it no bother
To toil and slave for you. But I was "Dad."

You loved her best, and clung to her more tightly;
For when your untamed spirit would not yield,
She kissed your brow and took your errors lightly,
Leaving to Dad's hand the rod to wield.

I know you loved her best—and that's no wonder,
For she was always kind, while Daddy's wrath
Seemed bitter when he checked you in some blunder
That might strew thorns upon your future path.

You loved her best. I'm glad you did, my Laddie,
For she loved you—God knows she loved you well;
And talked to you of heaven, while "cruel Daddy"
Warned you of ways that lead to death and hell.

And now you've gone where some day you will meet her;
And gazing down from those clear heights above,
Perhaps you'll see that while her love was sweeter,
Your Daddy, too, knew what it meant to love.

C. Byron Whitney.

St. Louis, Mo.



EMMELINE B. WELLS

Editor and author; fifth president of the Women's Relief Society of the Church of Jesus Christ of Latter-day Saints, since October 6, 1910 to April 2, 1921; born February 29, 1828, Petersham, Worcester county, Massachusetts; joined the Church March 1, 1842; came to Nauvoo, April, 1844; to Utah, 1848; appointed by President Brigham Young in September, 1876, to initiate the movement for saving grain among the sisters; became editor of the "Woman's Exponent" in 1877, and continued for nearly forty years; was made honorary Doctor of Literature by the Brigham Young University, February 9, 1912; died Monday, April 25, 1921.

IMPROVEMENT ERA

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No. 8

How Revelation from God to the Church is Received.*

By President Charles W. Penrose

I believe that the remarks that have been made to us by Brother Ivins have been understood and appreciated and believed in by this congregation of Latter-day Saints in general conference assembled. He has enunciated the doctrine in great plainness that most of us have heard almost all our lives. It has been taught from this stand not only at conference times but in many discourses that have been delivered by the servants of the Lord. It was the doctrine of the Prophet Joseph Smith made plain through him by revelation from God. As quoted or read by President Grant last Sunday morning, it was proclaimed by the prophet and the president of the Church, Brigham Young. He was a great leader. He was a man of very strong mind and will and expression, and he always taught this doctrine in plainness—that while there was but one man at a time on the earth to receive revelation from God for the Church, for the whole Church, the spirit of revelation rested down on the members of the Church as well as upon men holding the Priesthood of God. So with those who succeeded him in the presidency. I do not believe there has been one of them who has not taught that doctrine.

THE LATTER-DAY SAINTS' VIEW OF REVELATION.

There has been associated with that revelation read by the president on Sunday as to the right of the man who stands at the head to receive revelation for the Church, the doctrine and theory and practice that three men holding the presidency of the Church preside over it in all its departments, and that when anything was to be introduced of a new character or kind for the government of the Church, it would come from that presidency and would be submitted to the quorums of the priesthood and to the Saints generally. This was followed by President Wilford Woodruff when what is called the "Manifesto" came

*Delivered at the Annual Conference of the Church, Salt Lake City, April 6, 1921.

from him to the Church. It was presented to the Church and voted on by the Church in conference assembled as doctrine for the Church. A resolution was passed to that effect, offered by President Lorenzo Snow. We should understand this. Brother Ivins has made it very clear that the revelations spoken of by the president on Sunday morning for the government of the Church were for this Church, not for other churches or societies; and at the same time that which was said, that which we have believed in, that which we have practiced, is not confined entirely in all respects to the one man; that the spirit of revelation is for all of the Church, every member thereof, but for the government and guidance of the Church as an organized body, that authority is vested in the one man that stands at the head. And it seems to me that a little common reason would show the value of it. The Lord said we were not to receive as revelations for our government that which came from anybody but the man whom he had chosen to be at the head, and if he transgressed he should not have power except to appoint another, nominate or name another, in his stead to be at the head of the Church. Now we can see very quickly, if we will use our common sense, that if every man of prominence in the Church could introduce a revelation we would be, as Brother Ivins said, at once in confusion. There is none in the Church who has the right to introduce as divine revelation something that is new and different from that which has been revealed before, but the man who is appointed to do that, so that we might all come to the unity of the faith, and when that is received by the Church, and adopted as part of our creed, it belongs to the Church, just as much as anything that has preceded it.

AS TO MISINFORMATION.

Some time ago we were afflicted by false reports, sent out from this city by telegraph generally speaking, to the world, pretending to give sentiments expressed by the leader of the Church. Lately there has been some reformation in that respect. I am glad to know that the telegraphic wires are not now as they were at that time under the domination of men animated by the spirit of falsehood. When I was editor of *The Deseret News*, my time was largely taken up by making or giving refutations of statements of that kind sent over the wires from Salt Lake City by the Associated Press. I became acquainted some time after with the president of that association, Mr. Stone, a fine, splendid, able and fair-minded man, and had the pleasure personally to talk with him on this subject; and since the time when he became fully acquainted with the manner in which dispatches were sent from this city, he saw to it as far as possible, that these false reports were not circulated. Now, I am glad to say there is a change of spirit in that respect; but, at the same time, sometimes things are published and very often talked about without being published, which are filled with misinformation.

I have heard considerable about this now, concerning the remarks made by President Grant last Sunday morning. It is represented that he stated that there was no man living but him who had any right to receive a revelation from God. He did not say that. You who were here know very well that he did not make any remark of that kind. What he tried to make clear and did to my mind, and I believe he did to all the congregation, was that fundamental doctrine concerning the revelations of God to this Church as an organized religious body; that only the man who stood at the head could be authorized Revelator, the end of controversy; if there were any controversy arising, he could seek by revelation from God to be able to correct error as well as to proclaim truth.

MEN WHO PRETEND TO BE CALLED OF GOD TO RECEIVE REVELATION.

Now, I just mention the fact, not that perhaps it is of very much importance, but it is associated, too, with some things that have been done in some quarters of the Church. Men have started up pretending to be called of God to receive revelation from God to the Church. I knew one man of that kind some years ago, who came to the president of the Church and demanded the keys, for he was "the man mighty and strong sent to set in order all things in Zion." Well, he did not make much of an impression, but he came two or three times, and at last he was ordered out of the office and he stumped off on one leg—because he had only one good leg, the other was a wooden one—and he went off as the "mighty and strong" one, and we heard nothing more about it. That is not a fair sample, perhaps, of the men who have arrogated this position to themselves. Lately there have been some members of the Church who have claimed to have revelation from God to organize a United Order, without calling it that at first, but latterly they did, and so they threw in their possessions and placed them in the hands of one individual, and he received what he called revelations from God, and the people joined in with him and were induced to pray that they might find out whether it was true, and they have been led off by a false spirit. Some of them have repented, and others who did not repent but continued in their bad works of darkness, have been excommunicated from the Church. Now here is simply a warning voice from the man that stands at the head of the Church that people shall not be led astray either by ideas of that kind which I have just mentioned, or in regard to other matters that affect their condition in time and eternity.

MEN WHO HAVE ARROGATED TO THEMSELVES THE RIGHT TO MARRY.

Some men have arrogated to themselves the right to marry when it has been shown very clearly during this conference they have no such right. The right to marry for time is vested in certain officers of this Church, and the right to marry for time and eternity can only be

solemnized and celebrated under the direction of the Church authorities, and there is but one man at a time, the revelation itself says, that holds the keys of this authority. And how in the world men of brains, men of standing in this Church, can be led off to the right or to the left into works of wrong and darkness by persons having no such authority, and who cannot have it, under the revelation itself on this subject—how they can do that has been very perplexing to me. But when I read in the revelations of God, as the Apostle James puts it, that “God is not tempted with evil, neither tempteth he any man, but every man is tempted when he is led away by his own lust,” that explains the thing clearly to my mind.

Now I have made these few remarks in regard to this subject because I am fully desirous, with all my soul, that our people should understand, and that the world, if they want it, may understand, and that our friends who are not of our faith may not misunderstand our position, and if they choose to misinterpret and to twist and turn about the words that are uttered from this stand and proclaim them to the world as the words of our leader, why they must take the consequences.

THE LATTER-DAY SAINTS BELIEVE IN ANCIENT AND MODERN REVELATION.

It has been a doctrine, as Brother Ivins has said, from the beginning, that we believe in revelation, and the trouble with our pretended friends, who are misinterpreting this matter, is they do not believe in modern revelation at all, and our conflict has been with them from the beginning. They have made the conflict. Joseph Smith received a revelation from God, and the great heads of the Christian churches and the ministers of the various conflicting denominations have declared that the doctrine of revelation in these times is false, that God does not now reveal anything for the children of men, that all the revelation that we have now that is of any account is to be found between the lids of the Bible, and they quote the last chapter of Revelation, a few words there, that if “any man shall add to these things God shall add to him the plagues that are written in this book.” They leave out the other part, generally, strangely, “if any man shall take away from the words of the prophecies of this book, God shall take away his part out of the book of life and out of the holy city and from the things that are written in the book.” And they do not dwell much upon the saying in it that “all liars and they that love and make a lie shall have their part in the lake which burneth with fire and brimstone.”

THE RIGHT TO RECEIVE REVELATION IS COMMON TO ALL.

President Grant did not claim that he was the only man that could receive revelation from God. He has taught from the beginning, as all

the leaders of this Church have, that to receive revelation is the gift of all men who seek for it. "Draw near unto me and I will draw near unto you, saith the Lord of hosts." That was the doctrine of the ancient seers and prophets. That is the doctrine of the latter-day prophets, and of the Latter-day Saints' Church. The right to receive revelation from God is common to every one. Christ taught: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" That Holy Spirit is the spirit of revelation, that which makes clear, that which reveals; whether it be something new or something old does not matter, if it is true. It is the spirit of truth, and that is the spirit of life and the spirit of light that he has given to everyone born into the world. Every sensible, every sane person, has a right to the guidance of that spirit if he will seek for it in the right way and be obedient to its whisperings and its teachings. The beneficial inventions received by leading minds come from that source. Now, it is not the right of every person to teach things that he may consider he has received by revelation, to others. I have had manifestations to me from the time when I, as a boy, went out into the world to preach the gospel without purse or scrip or means, for my personal benefit. I received them from the Lord; they were my guiding stars. I am thankful to know that I received this inspiration in my labors and duties, and there are many things I have never talked about to others, and I know just as well that they are true as that I am standing here, but it was not given me to teach them to the world or to anybody else. It was for me. Every inspiration that I have received from the Almighty has strengthened my faith in this work, this organization, this Church of Jesus Christ, for it is his Church, and I know that it is of God, and that it will prevail.

ALL REVELATION FOR THE CHURCH COMES THROUGH THE HEAD OF THE CHURCH.

There have been some persons who have been led away by an evil influence, which has caused some of them to lose their standing in the Church, and it was pertinent and timely for our president to allude to this doctrine as shown in the forty-third section of the Doctrine and Covenants, and what he said is true and it is the word of the Lord to the Church; it was then and it is now, and anything that the Lord has to reveal for the Church for its guidance and government in doctrine and principle and discipline will come through the head, and we will have the opportunity, if it is new, to pass judgment upon it. In the book of Doctrine and Covenants we have a number of revelations, all of which have been received by the body of the Church as the word of the Lord. I was present when that was done, when we were all organized in the Priesthood in our various quorums. The Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great

Price were voted upon by the priesthood of the Lord and also by the congregation in conference during the time of President Taylor. If the Lord has anything further to reveal, it will come through the head, and then the body responding will make it the doctrine of the Church. That is the order of heaven. God reveals, God orders, God presides, and the heavenly hosts willingly and gladly receive his guidance, and his word becomes their word and they are like Jesus, they do his will, but they do it because it is the will of the Father and they know that the Father is true. And so when we get the gift of the Holy Ghost by the laying on of hands and we walk in its light, we know for ourselves concerning the work, concerning all our duties as we are called upon to perform them.

WOMEN AND THE PRIESTHOOD.

One other remark I want to make, and that is this: There seems to be a revival of the idea among some of our sisters that they hold the Priesthood. President Clawson sat down on that in his remarks on Sunday. He said "No, the sisters do not hold the Priesthood." Well, is that right? Yes; but then there is a little qualification to it, perhaps, very slight. When a woman is sealed to a man holding the Priesthood, she becomes one with him. Sometimes the man is the one and sometimes he is not, but she receives blessings in association with him. The glory and power and dominion that he will exercise when he has the fulness of the Priesthood and becomes a "king and a priest unto God," she will share with him. Sisters have said to me sometimes, "But, I hold the Priesthood with my husband." "Well," I asked, "what office do you hold in the Priesthood?" Then they could not say much more. The sisters are not ordained to any office in the Priesthood and there is authority in the Church which they cannot exercise; it does not belong to them; they cannot do that properly any more than they can change themselves into a man. Now, sisters, do not take the idea that I wish to convey that you have no blessings or authority or power belonging to the Priesthood. When you are sealed to a man of God who holds it and who, by overcoming, inherits the fulness of the glory of God, you will share that with him if you are fit for it, and I guess you will be.

AS TO WOMAN'S RIGHT TO ADMINISTER TO THE SICK.

There is another thing connected with that. I have had sisters visit me and ask me if they did not have the right to administer to the sick. "Well," I have said, "yes, you have in one way; Jesus Christ said, 'These signs shall follow them that believe—in my name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick and they shall recover.'" As I say, there are occasions when perhaps it would be wise for a woman to lay her hands upon a child, or upon one another sometimes, and there have been

appointments made for our sisters, some good women, to anoint and bless others of their sex who expect to go through times of great personal trial, travail and "labor;" so that is all right, so far as it goes. But when women go around and declare that they have been set apart to administer to the sick and take the place that is given to the elders of the Church by revelation as declared through James of old, and through the Prophet Joseph in modern times, that is an assumption of authority and contrary to scripture, which is that when people are sick they shall call for the elders of the Church and they shall pray over and officially lay hands on them.

It is the prayer of faith that saves the sick; faith in God not in some particular man, although some men seem to have more of the gift of healing than others, that is true, but the authority in the Church is vested in the elders. True, a priest, of course, can, a teacher can, and so can a deacon, although neither a teacher nor a deacon can exercise the power in the lesser Priesthood which is for the remission of sins through baptism; he cannot do that, he has not the authority, but he may lay hands on the sick and pray God to heal them; so can a member. So can people out of the Church, and so they have done. Having faith in God, they have asked God in the name of Jesus Christ to heal the sick by the laying on of their hands, and some of them have got well, and a good many others have died, like it is with all of us.

NO MEETINGS TO BE HELD WITHOUT CONSENT OF PRESIDING AUTHORITIES.

These sisters, too, claim the right to go around and hold meetings of their own and speak in tongues and interpret the same and to prophesy. Now they may have the gift of tongues; that is just as much for the sisters as it is for the brethren, and seems to be a little more so. One good sister said to another, "Oh, you may have the gift of wisdom, I don't say you haven't, but I have got the gift of tongues." She thought she was ahead of her sister who had wisdom. Sisters, it is not your right to organize meetings either for the sisters or for the brethren in your respective wards without the regulation and permission of the presiding authorities of the ward. Some sisters not very far from this spot used to meet together, relate visions, speak in tongues and had a glorious time, and the president of the stake was appealed to as to the right to do that. He said, "Sisters, you must not hold any meetings of that kind unless you get permission from the bishop," and they have never asked permission of the bishop nor held such meetings since that time. What does that show? It shows that they were not acting under proper authority. The Lord has declared "my house is a house of order."

DO WHAT IS RIGHT AND LOOK TO THE LORD FOR HIS WORD.

Let us do that which is right; let us avoid that which we have no right to do. Do not let us presume to hold Church meetings in our

own authority. That is under the direction of the ward authorities and they will say when meetings are to be held; the quorum meetings, of course, are under the direction of the quorum authorities. Let us be wise in our generation, and let us look to the Lord for his word, through the appointed channel. And when we sing, "We thank thee, O God, for a prophet," let us do so in faith. Many Saints sing that song, but they do not want to do or believe what he says. That is the way with some folks; not with you, of course; we know better or ought to know better. Let us follow in the ways the Lord has pointed out, and let us not get very angry at what the wicked do. The wicked will not cease from troubling, liars will not cease from lying, unless God converts or compels them, and they will go on in their evil way; some of them, until they find they are with the wicked in that punishment which is figuratively called fire and brimstone.

CONCLUDING TESTIMONY.

God bless you, my brethren and sisters. I am thankful to the Lord today for his mercies to me; I am thankful for his goodness to me all my life long. God be praised for the revelations of the latter days, and for the revelations of ancient days that have been handed down to us; only a few have come to us, but we are living now in the full blaze of the gospel of the last dispensation. The Holy Ghost, the Comforter, is with this people; Jesus Christ the Son is at the head of the Church, and God the Father is above all, and we will find out when we learn the fulness that Providence is indeed over all, and that we are to acknowledge his hand in all things, in adversity as well as in riches. In all conditions in which we find ourselves, we will praise the Lord and give thanks to him and serve him with all our heart and might and mind and strength, and will try to love our neighbors as ourselves, as far as we can, and if we can say, "O Lord, they don't know what they do," we will say also, "Father, forgive them." I am afraid some of them do know what they are doing; that is, they are not telling the truth, but are purposely perverting it. They, too, are in the view and the hands of the Almighty.

God's peace be with you all, through Jesus Christ. Amen.

Kindness

"There is much suffering everywhere, but if every man, woman and child were kind, if the principal study of the world was not to get all we can out of life, but to give all we can to make the world happier, what a different world this would be!"—*Our Four-Footed Friends*.

William Brewster and the Pilgrim Motive

By Ralph V. Chamberlin, of Harvard University, Cambridge, Mass.

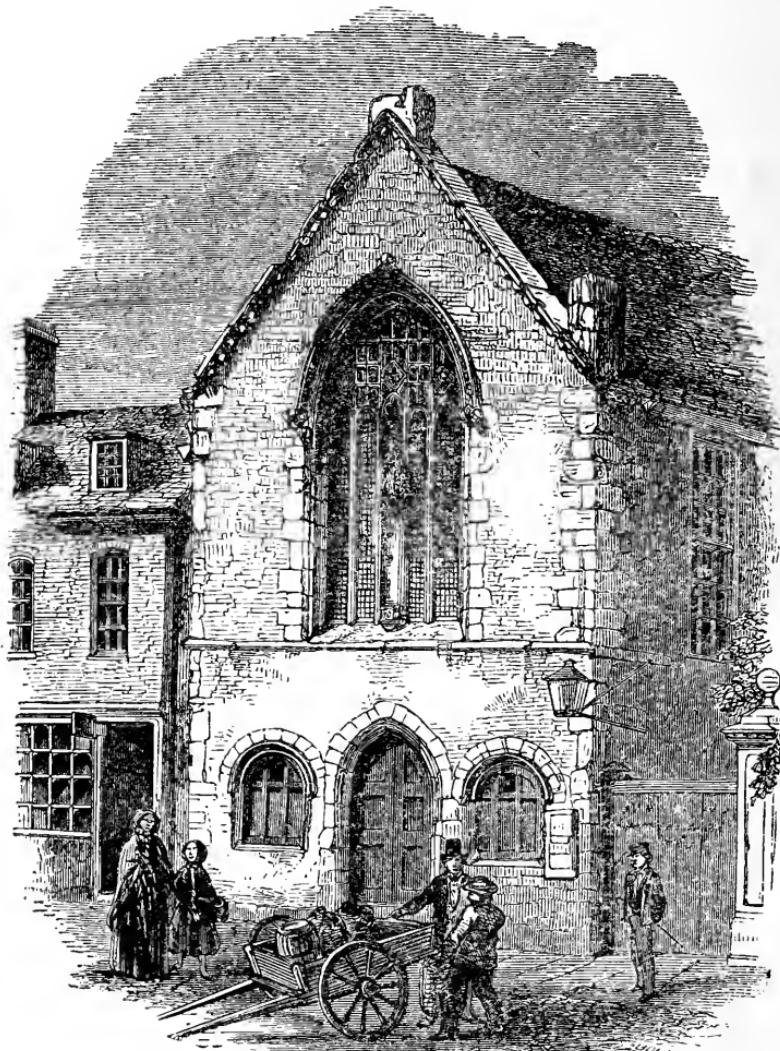
(Concluded from page 594, May number)

At Leyden Brewster was formally chosen Ruling Elder of the church, which had now become fully organized and in which the members, in the Congregational manner, had "joined themselves, by a covenant of the Lord, into a Church estate in the fellowship of the gospel to walk in all his ways made known or to be made known." The importance of the move to Leyden cannot be overestimated in that it secured greater freedom from schismatic influences and assured and strengthened this bond and integrity of the congregation.

Brewster had a large family and felt the strain on his resources, now apparently reduced almost to nothing by the expenses, sacrifices and confiscations to which he had been subjected in leaving England and establishing himself in the new land. At Leyden, less adapted than the others to manual employment, he in time secured a good income by teaching, for, through his thorough knowledge of Latin, he was able to teach many foreign students English. "By his method they acquired it quickly and with great fluency, for he drew up rules to learn it by after the manner of teaching Latin." Many Germans and Danes came to him, some of them being young men of distinguished parentage.

Toward the latter part of the Pilgrims' sojourn in Holland, Elder Brewster was able, through the financial aid of friends, to set up a printing business at Leyden, which he did in partnership with Thomas Brewer, an exile of a prominent family in Kent. Between October, 1616, and June, 1619, fifteen or more books were issued from this press, most of these being books in which the Separatist sentiments were stated and defended. Part of these books were popular and in English, others more erudite and in Latin. Some of these works were edited by Brewster himself. They were of a kind not permitted to be published in England at the time, for circulation in which country, however, they were destined. Hence they must be smuggled into England and circulated privately. It is said that the press at Leyden was offered the work of printing many more books of this kind than it was possible to handle. One book in particular, wrongly attributed to the Brewster press, aroused the ire of King James, who immediately instructed his

ambassador in Holland to take steps toward the suppression of this enterprise and the arrest of the publishers, actions which his relations with that country at the time made possible of accomplishment. Brewster was arrested and the type seized; but, for some reason, Brewster was never detained, perchance because he was then in England taking the first steps in forwarding a plan for emigration to America.



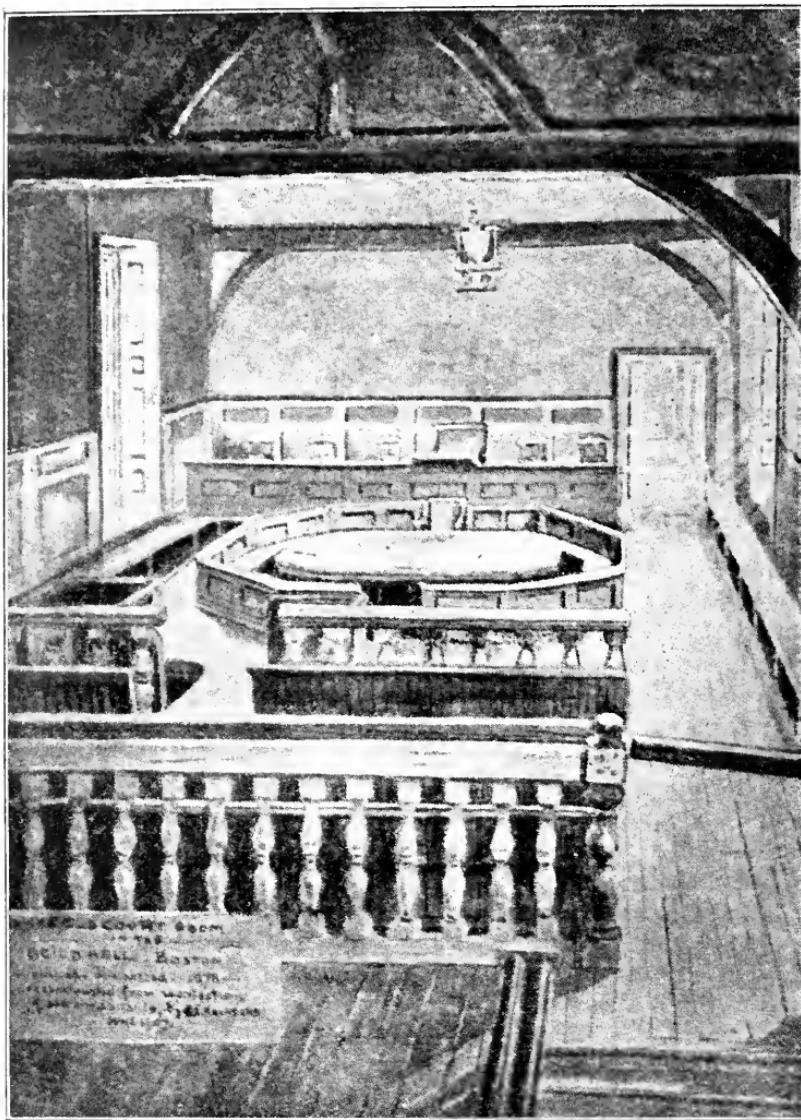
THE GUILDHALL IN OLD BOSTON

Here the Pilgrims were brought before the magistrates and Brewster and six other leaders were imprisoned during the first effort to escape to Holland.

At Leyden the Pilgrim church had become well settled and self-supporting, though the labors of the members were often pitifully hard. Land had been purchased and a group of comfortable buildings erected after a plan later to be duplicated in New Plymouth. They gained formal possession of this property on May 1, 1912, May 1 being the long respected Dutch moving day and now more or less of an American institution. The younger people had learned the Dutch language, it being well known that Bradford and Winslow could speak and write this tongue. The Pilgrims had come to be on excellent terms with the Dutch, who would trust even the poorest of them for any reasonable amount. On one occasion the magistrates of the city had said: "These English have lived among us these twelve years, and yet we have never had any suit or accusation against any of them."

And so, as their own historian tells us, "they grew in knowledge and other gifts and graces of the Spirit of God, and lived together in peace and love and holiness; and many came to them from different parts of England, so that they grew up a great congregation." The spirit which animated the church here, and the ideals which led them to effort toward what they thought the type of the primitive and therefore Christian community, are indicated by these words of their historian referring to this part of their history: "I know not but it may be spoken to the honor of God, and without prejudice to any, that such was the true piety, the humble zeal, and fervent love, of this people, whilst they thus lived together, towards God and his ways, and the singleheartedness and sincere affection of one towards another, that they came as near the primitive pattern of the first churches as any other church of these later times has done."

But difficulties began to grow. Leyden had now become rife with religious contentions from which the Pilgrims could not keep free. The Church at Leyden had tended from the first to become more and more democratic; and this in a measure came to mean—a contingency not foreseen—the right of each member to make up his mind on the interpretation of scriptural passages. Schisms such as had rent the congregations in Amsterdam loomed in the minds of the leaders as possibilities; and it was felt that they must get away from the atmosphere of controversy, if they were to preserve their integrity and continue to grow and thus to fulfil the mission they felt they were inspired of God to undertake. Other dangers threatened as well. Some of the people had yielded to the lures of a city where temptations were great; and some of the boys had left the community to become sailors or soldiers, or to inter-



COURT ROOM OF THE GUILDHALL

Where the Pilgrims were brought before the magistrates.

marry with and be lost in a foreign race. Then, too, it was realized that the severity of the economic struggle had kept many less staunch men, one with them at heart, from joining them, or remaining with them after a brief trial. Finally, the twelve years' truce between the Netherlands and Spain was soon to end, and added difficulties and trials might come to them upon the resumption of hostilities.

Therefore, after several years of deliberation, it was decided to emigrate to some part of America. This decision was not arrived at lightly nor without much opposition from part of the congregation. To the objectors it was answered "that all great and honorable actions are accompanied with great difficulties, and must be both met and overcome with answerable courage. It was granted that the dangers were great but not desperate; the difficulties were many, but not invincible; for many of the things they feared might never befall; others by provident care and the use of good means might in a great measure be prevented; and all of them, through the help of God, by fortitude and patience, might either be borne or overcome. True it was that such attempts were not to be undertaken without good ground and reason, rashly or lightly; or, as many had done, for curiosity or hope of gain. But their condition was not ordinary; their ends were good and honorable; their calling lawful and urgent; therefore they might expect the blessing of God on their proceedings. Yea, though they should lose their lives in this action, yet might they have the comfort of knowing that their endeavor was worthy."

The question of establishing colonies in America, both as a commercial and political and as a religious problem, was at this time being much discussed among the Dutch. The Dutch were prevented, for the time, from any active attempt in this direction by the truce with the Spanish, who laid claim to North America and who would regard any colonizing enterprise in that country as a hostile act. Truce was nearly concluded, however; and such was the esteem in which the Pilgrims were held that when the purpose of this body became known among the Dutch, "sundry of note and eminence of that nation would have had them come under them [*i. e.*, establish the colony under the Dutch flag], and for that end made them large offers." Among other things it was proposed not only to pay the expense of the removal thence but also to provide every family with cattle. However, Holland could not then guarantee protection against Spain, and consequently the proposal fell through. Moreover, the Pilgrims were Englishmen, who regarded themselves while in Holland as exiles; and they decided instead to seek a charter from the English government and thereby regain the opportunity of living under the English flag, and to "sue His Majesty that he would be pleased to give them freedom of religion."

It was here that Brewster's experience at court, and his friendships and acquaintances made there, were to prove invaluable, although the open suit for freedom of religion was no easy undertaking. A well known English antiquary has said

that the connections Brewster had formed in England were sufficient to make him an object of historical interest apart from his participation in the Pilgrim movement. It is needless here to detail the efforts to secure a patent from the Virginia company together with the king's approval of their project. The patent, though destined never to be used, was granted; but they did not succeed in gaining religious toleration by the public approval of the king, who confined himself to a verbal promise that he would not molest them in their undertaking if they carried themselves peaceably. John Carver and Robert Cushman were the agents, or messengers, between Brewster and Robinson at Leyden and the authorities in England. The Pilgrims could not move until they had secured financial backing for their enterprise. In the end support for the undertaking was guaranteed by a company of London merchants and investors. Though the terms exacted by this company, called the Merchant Adventurers, were severe, they were finally agreed to, no other way offering. After some delay, pending Brewster's adjustment of his difficulty with the government due to the charge of publishing objectionable books, preparations for the journey went forward.

Only a minor number of the four hundred families at Leyden decided to go at first, with Elder Brewster in charge. Their pastor, John Robinson, remained at Leyden with the major portion of the congregation, intending to go with them later but never living to do so. There was much misgiving as to the venture, the dangers and difficulties being fully realized. In response to some doubts raised in England as to their fitness for the undertaking, Brewster and Robinson had written a letter to Sir Edwin Sandys, a strong personal friend of Brewster, who in consequence aided the Pilgrims financially and otherwise both at Leyden and later at Plymouth. In this letter these words occur:

We verily believe and trust that the Lord is with us (unto whom and whose service we have given ourselves in many trials), and that he will graciously prosper our endeavors according to the simplicity of our hearts therein. * * *

We are knit together, as a body, in a most strict and sacred Bond and Covenant of the Lord; of the violation whereof we make great conscience, and by virtue whereof we do hold ourselves straitly tied to all care of each other's good and of the whole by everyone, and so mutually.

It is not with us as with other men whom small things can discourage or small discontentment cause to wish themselves home again. We know our entertainment in England and in Holland. We shall much prejudice both our arts and our means by removal. If we should be driven to return, we should not hope to recover our present helps and comforts; neither, indeed, look ever, for ourselves, to attain unto the like in any other place during our lives, which are now drawing towards their periods.

The story of the discouragements met in getting away from England, after the company of the younger and stronger members, who had volunteered to make the first venture, had sailed in the *Speedwell*, from Delftshaven to Southampton, of the final abandoning of the *Speedwell* and the sailing alone of the *Mayflower* from Plymouth, need not be dwelt upon. We may mention a circumstance of much consequence, however,—the joining with them in England of some friends and sundry hired laborers and others thrust upon them who had not been at Leyden. John Alden, a young cooper, was engaged by them at Southampton. It was intended to land in the Hudson region, then included in what was known as North Virginia; but they sighted land first at Cape Cod, whether by lack of familiarity with the region and the effects of the current of the Gulf Stream, or by intrigue between the captain and the Dutch to keep the company away from the Hudson region, or, on the other hand, as seems more probable, by complicity with the English proprietors interested in planting a colony in New England, is uncertain; but the event was to prove of far-reaching importance.

When it had been decided to abandon the effort to make the trip around Cape Cod, dangerous at the season for a vessel such as the *Mayflower*, a number of the laborers and sailors, some of whom were, no doubt, scoundrels of a dangerous type, gave indication of lawlessness. It was evident that steps for government must be taken immediately. The liberal patent secured for them by Sir Edwin Sandys permitted them to make all needful laws and to establish necessary forms of authority, so long as they held loyally to the sovereign of England and were not contrary to the laws of the realm. It was necessary to draw up an agreement which the majority would support and to which any dissenting minority must submit. Those who had been at Leyden were already bound to harmony and co-operation by their Church Covenant; but there were now various others in the company. Hence the *Mayflower* Compact. This Compact, drawn up, it is believed, by William Brewster, the Ruling Elder, and a man of political and business experience as well, is simply the Church Covenant modified to bring in the newcomers in the party and to adapt it more broadly to civil needs. It was an obvious adaptation of the Church Covenant as adhered to by the Leyden congregation but also similar to those of various other Protestant churches; and these covenants, in turn, probably were based upon the covenants or constitutions of certain essentially democratic trade guilds. It is a noteworthy historical fact that, while such issue was not intended or foreseen, democracy in the church has invariably



"THE EMBARKATION OF THE PILGRIMS IN THE "SPEEDWELL" AT DELFSHAVEN, HOLLAND
After the painting by Weir, in the Rotunda of the Capitol at Washington. The central figure with open Bible represents Elder Brewster; at his left are, in order, Bradford, Carver, and Robinson, the pastor; in the foreground at the reader's right, Standish and wife Rose; kneeling in left foreground, Mr. and Mrs. White, and standing behind them, Mr. and Mrs. Winslow; standing behind Brewster, Mr. and Mrs. Fuller, Mr. Robinson is represented as offering the final prayer before this tragic separation of July 21, 1620.

been followed by civil democracy in the region concerned. The dominant persons signing the *Mayflower* Compact had been enlightened by twelve years' residence in the United States of the Netherlands, a republic with a written constitution and democratic municipal governments. There is not, however, the slightest indication that the Pilgrims had any idea of establishing civil independence of England. They were thoroughly loyal, and happy to be once more under their national flag, with the assurance that their children would grow up in possession of their own language and customs. They no longer thought of themselves as exiles, and never spoke of themselves as such after they arrived in New England. To them this was a returning from exile. Hence Mrs. Heimans was historically incorrect in writing:

“When a band of exiles moored their bark
On the wild New England shore.”

The basic motive of the Pilgrims is indicated clearly in the opening words of the *Mayflower* Compact: “Having undertaken, for the glory of God and the advancement of the Christian faith and honor of our king and country, a voyage,” etc. Their purpose was to found a Christian community in which the gospel could be lived in its purity and which might become a center for the growth and propagation of true religion, which they firmly believed they had. They had believed from the very beginning that they were inspired and led of God, whose will as already revealed they were striving to do, and who, they confidently believed, had still other truth yet to be brought forth. They hoped to be ready to receive this new truth as God might be pleased to reveal it. They held with Milton that “a commonwealth ought to be a Christian personage, one mighty growth and stature of an honest man, as compact of virtue as of body.” The civil government was only a means to an end; it was theoretically and actually subordinate to the religious government.

Ten years after the landing of the Pilgrims at Plymouth, when their enterprise had proved a success, Puritans came over in much larger numbers to the colony in Massachusetts Bay, a colony founded with purposes at first somewhat commercial. These Puritans came largely, however, to escape persecution in England; and they ceased to come in considerable numbers as soon as oppression ceased in England. The Puritans did not come as Independents; they at first retained connection with the Church of England, and showed corresponding shades of difference in religious belief from the Pilgrims. But these differences soon disappeared; and as a matter of fact the churches at Salem, Charlestown and Boston were, almost from the be-

ginning, congregational churches after the Plymouth pattern. One of their early pastors well expressed the motive which dominated these zealous Christians: "New England's design in this vast undertaking is to set up the Kingdom of Christ in whole communities. His Kingdom must come and his will be done. Only in so far as his Kingdom comes can his will be done. This Kingdom must be set up in a public and an openly prevailing manner. It is in the commonwealth that it must be established."

Those who do not realize how intimate, in consequence of this motive, church and state were, in the early days of Plymouth and the Massachusetts Bay Colony, should try to disentangle the two in early legislation. The Bible was a civil as well as a religious constitution; and a successful appeal to it in the law courts was always final. Men were often tried and even punished by death in accord with Old Testament laws. The civil authorities sought and always welcomed advice and admonition from the pastors and other churchmen. These Pilgrims and Puritans were seeking to establish what they thought the truth as to God's will, not to found a commonwealth in which state and church should be separate or in which there should be civil freedom as we understand it,—their highly restricted suffrage and their indentured servants sufficiently show that. They did not have in mind to establish religious tolerance; on the other hand, they believed in all sincerity that they knew what God's will was and were determined above all things to keep the church pure and in accord with that will. To be sure, Plymouth Colony was in the beginning notably more liberal than Massachusetts Bay; but with the coming of the second generation this difference had largely disappeared. It was from Plymouth Colony, for example, that a son of the beloved Leyden pastor, John Robinson, was sent from the colony and kept in exile till he was an old man, for no other cause than reporting, after he had been duly assigned to investigate the matter, that he thought the Quakers were sincere and ought to be allowed to follow their consciences in worship. The heresies of this sect seemed too dangerous to the purposes to which the Pilgrims were devoted to be tolerated among them. These men of early New England felt that they must keep the religious life of the community right; all else was subordinate to that purpose. Today we sometimes hear expressed doubt as to whether religion and government can, after all, be kept so entirely apart as has been supposed; actual steps are being taken in legislation in line with the belief that morals are not private matters; and community churches are being much discussed. When people give their minds to these things they are in a measure putting

themselves in an attitude in which they can appreciate the problems and beliefs so vital to the Pilgrims.

The clergy were in a real sense the pillars of the state as



ARTICLES THAT BELONGED TO ELDER BREWSTER

The chair is now at Pilgrim Hall, Plymouth, Mass., the sword and scabbard at the Massachusetts Historical Society, Boston, and the chest at the Connecticut Historical Society, Hartford, Conn.

well as the church. We sometimes think of these early New Englanders as narrow or bigoted; but their fundamental principle of free discussion carried the cure for this. John Fiske truly writes that there never has been a society in the history of the world in which theological questions were so seriously and persistently discussed as in colonial New England. Everyone was taught from early childhood to read and understand the Bible; and doctrinal points were earnestly debated in every household. The belief was that the individual must hold his personal opinions on these matters at the risk of his eternal future. In time schisms followed; for, as differing views came to be held by some of the congregation—each congregation being a unit independent of all others—those holding them would have to form a new church in harmony with their convictions. Hence it is that the traveler in New England must so often marvel at the number of church spires rising in towns scarcely large enough to support one congregation. Out of the suffrage of the New England congregational churches in time grew a general civil suffrage,—the state grew out of the church. The dissenting spirit, after generations of struggle, led inevitably into the democracy expressed in the Constitution of the United States.

William Brewster, who had given his life so utterly to the Pilgrim enterprise and purposes, lived to see that he had not given in vain. In Plymouth Colony he was from the first one with the humblest member; he shared every hardship and, like the rest, had built his house with his own hands. As their Ruling Elder, he was first in power in the colony. For many years also he acted as Pastor, no other being appointed until the death of John Robinson removed the expectation that he might come to Plymouth. Elder Brewster was a finely trained scholar, the depth and fulness of whose learning and wisdom grows upon one the more his life is studied. Competent judges regard him as the ablest man among the first generation of New England colonists. He kept abreast of the times, receiving yearly new consignments of books as they were published in Europe. He left a library of four hundred volumes in Latin and English, which constituted the best collection of exegetical literature found in New England during the first quarter of a century.

For forty years or more he had devoted himself “constantly, utterly and superbly” to a purpose, and to the people who had held it with him, and had been with his fellow-sufferers in all the hardships met in cleaving to that purpose. He was always their close companion in danger, sorrow and trial, asking none to go or do where he did not set the example. It is no wonder that he was regarded with love and reverence al-

most akin to worship throughout the towns that grew up in Plymouth Colony. We may well quote from the touching tribute by Governor Bradford, who owed so much to the training, guidance and companionship of the beloved Elder:

"He labored in the fields as long as he was able; yet when the Church had no other minister he taught twice every Sabbath and that both powerfully and profitably, to the great edification and comfort of his hearers, many being brought to God by his ministry. He did more in this way in a single year than many who have their hundreds do in all their lives. * * * He was wise and discreet and well-spoken, having a grave and deliberate utterance, with a very cheerful spirit. He was very sociable and pleasant among his friends, of an humble and modest mind, and a peaceable disposition, under-valuing himself and his own abilities, and sometimes over-valuing others. He was innocent in his life and conversation, which gave him the love of those without, as well as those within; nevertheless he would tell them plainly of their faults, both public and private, but in such a way that it was generally well taken. He was tender-hearted and compassionate with those in misery. * * * When preaching, he deeply moved and stirred the affections, and he was very plain and direct in what he taught, being thereby the more profitable to his hearers. He had a singularly good gift of prayer, both public and private. * * * He always thought it better for ministers to pray oftener and divide their prayers, than be long and tedious."

When, in 1644, at the age of nearly eighty years, he "so sweetly departed this life unto a better," we can well understand that the people "did all grievously mourn his loss as that of a dear and loving friend."

The ideals of the men of Scrooby, Leyden and Plymouth were in fundamentals largely the same as those that led to the Puritan Revolution in England under Cromwell; and in the triumph of that cause they saw their own deeply cherished hopes for the time realized, as is well shown by the exulting words of Bradford, added on the reverse side of a page of his history:

"Do you not now see the fruits of your labors, O all ye servants of the Lord that have suffered for his truth, and have been faithful witnesses of it, and ye little handful among the rest, the least among the thousands of Israel? You have not only had a seed-time, but many of you have seen the joyful harvest. Should you not rejoice, then, yea and again rejoice, and say hallelujah, salvation, and glory and honor, and power be to the Lord our God, for true and righteous are his judgments. * * * The tyrannous bishops are ejected, their courts dissolved, their cannons forceless, their service cashiered, their ceremonies useless and despised. * * *"

The ardent patriots who fought under Cromwell, among whom were some who returned from New England for that purpose, felt that God's will had been revealed to them and that they were establishing a government in accord with that will. As indicated in the words just quoted, the triumphant Parliament proceeded to repress the forms and practices in worship that they felt to be popish and of the devil. Their triumph was complete, but it was brief. The government of

Parliament came to an early end, primarily because England was not prepared for a republic in its prevalent property laws, jurisprudence, or educational system; but also partly because the excesses of repression which the Puritan leaders carried on led to a reaction that was their undoing. And thus it came about that the churches in New England were largely destined to save the best fruits of Puritanism not only for themselves but for England and the world as well.

The Pilgrims were guided by the light of a faith and upheld by a resolve through which they were destined in time to free mankind in a way they did not foresee. We now recognize that "Plymouth Rock does not mark a beginning or an end. It marks a revelation of that which is without beginning and without end, a purpose shining through eternity with a resplendent light, undimmed even by the imperfections of men, and a response, an answering purpose from those who, oblivious, disdainful, of all else, sailed hither seeking only for an avenue for the immortal soul."

O ye who boast

In your free veins the blood of sires like these,
 Lose not their lineaments. Should Mammon cling
 Too close around your heart, or wealth beget
 That bloated luxury which eats the core
 From manly virtue, or the tempting world
 Make faint the Christian purpose in your soul,
 Turn ye to Plymouth beach—and on that rock
 Kneel in their footprints, and renew the vow
 They breathed to God.—*Lydia H. Sigourney.*

William Brewster

Myles Standish

Franc Aterton

William Bradford

Joh: Donlon

Signatures of Elder Brewster and other prominent Pilgrims.

Marriage and Married Life

By Edwin F. Parry, Bishop of the Sixteenth Ward, Salt Lake Stake

Young men and women who are contemplating matrimony are interested in the subject of marriage and married life. It is natural and proper that they should be. Marriage is the most serious step in life, and before entering into the sacred relations of wedlock people should thoroughly consider the subject, and be assured that they have made a wise choice of companionship. A couple should know that they really love each other and are not attracted to each other by a passing infatuation. Hasty marriages are not safe. Persons expecting to marry ought first to become fully acquainted with each other by a period of courtship.

Marriage should be regarded as an eternal union; and when young couples truly love, it is abhorrent to them to think of it otherwise. It is distressing to look forward to the time when the sacred and endearing ties that bind them shall be severed eternally and their joy shall end. "You are mine forever!" each one's heart fondly proclaims, and their lips also give expression to the feeling. True religion promises a life of eternal duration and happiness. Eternal life is the greatest gift of God to his children. All that religion teaches is in the nature of a preparation for eternity; all its ordinances and covenants are everlasting; all the gifts it offers are to be enjoyed forever. Why should not the binding ties of marriage, the dearest of all, be just as enduring? Marriage is the foundation of the family. The divine intent is that the family shall continue throughout eternity; but how can it, if the marriage contract is to be broken? The Lord never designed that marriage should be a temporal institution. If people generally would regard the uniting of the sexes as an eternal contract there would be more seriousness in making such contracts, and there would be fewer separations and divorces.

Marriage is an essential ordinance of eternal salvation and exaltation. "The man is not without the woman, nor the woman without the man in the Lord," the scripture avers. Joseph Smith taught that "except a man and his wife enter into an everlasting covenant and be married for eternity while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have

any children after the resurrection. But those who are married by the power and authority of the Priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory.

* * * In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of Priesthood, [meaning the new and everlasting covenant of marriage] and if he does not, he cannot obtain it. He may enter the other, but that is the end of his Kingdom; he cannot have an increase."—*Joseph Smith's Teachings*.

The only valid marriages for eternity are those performed by authority of the Holy Priesthood, in sacred places. In modern revelation the Lord has said, "If any man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her so long as he is in the world, and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world."

Speaking of those who are united in wedlock by his law, and by the new and everlasting covenant, the Lord says their marriage and the promises given them shall be "of full force when they are out of the world; and they shall pass by the angels and the Gods which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and continuation of the seed for ever and ever."—*Doctrine and Covenants, 132:19*.

Great promises are made by the Lord to those who obey his law respecting marriage; provided, of course, that they are true to their covenants. None of these promises are made to those who marry outside of the sacred covenant of the Holy Priesthood. The young men and young women of our Church should understand that marriages performed by a bishop or a stake president are only civil contracts, and are the same as those performed by civil officers. They are valid and binding while mortality lasts, but do not extend into the life beyond.

Frequently young people of our Church are united by the civil authority with the expectation that in the near future they will go to the temple and be sealed as husband and wife for eternity. Would it not be far better were they to prepare themselves and go to a temple and be united according to the revealed plan when they are first married? Is it consistent for Latter-day Saints to do otherwise? Young men and women of our Church who believe in the sacredness of the eternal marriage covenant take serious risks when they marry by the civil ceremony. Often it happens that they rear families of children who in turn get married and move away from the parental home,

the family gets scattered before the parents have awakened to the importance of having their marriage performed by the authority of Heaven, and of having their children sealed to them according to the order of the Church. Imagine the difficulty of gathering these scattered children! Then, again, some of their children may be married to persons not of their own faith, and are not privileged to enter a holy temple, or they may be indifferent and unwilling to attend to this ordinance; and it may be that their indifference is the result of their parents' conduct.

Some may wonder why so many married couples separate; or, if they do not separate, they live unhappily together. Is it not on account of neglect on the part of one or both? Happiness, to be retained, needs attention and study. Why should it not be regarded as a business and treated as such? It is the most important concern of life and deserves the best of attention; not only during the "honeymoon" period, but throughout life.

If a man and woman really love each other when first married that love should continue and increase as the years go by. There is no reason why it should decrease so long as they guard their affections and are sincere in their conduct towards each other. If they try as hard after marriage as before to be pleasant and agreeable they will not fail to retain mutual affection. After marriage, everything in their power should be done to retain their love, and to prevent any estrangement. A man should not let any hobby or business interest draw his attention from his wife, or cause him to lose interest in his home and family. Nor should a woman permit social or public affairs to turn her from the interests of home and the love of husband and children. The same solicitude for each other's welfare that is shown during courtship should continue after marriage. Courtship ought to last through life. Eternal vigilance is the price of happiness as well as of liberty.

My Confidence

"The Lord shall be seen over them. * * *
The Lord of hosts shall defend them."—Zechariah 9:14, 15.

No bomb or shell can o'er me burst.
Without my God permits it first.
Then let my heart be kept in peace,
His watchful care will never cease.

No bomb above, nor mine below,
Shall cause my heart one pang of woe.
The Lord of Hosts encircles me,
He is the Lord of earth and sea.

How a Revelation was Fulfilled

By Preston Nibley

The following revelation was given to the Prophet Joseph Smith, at Far West, Missouri, on July 8, 1838:

"Verily, thus saith the Lord, let a conference be held immediately, let the Twelve be organized, and let men be appointed to supply the place of those who are fallen. Let my servant Thomas remain for a season in the land of Zion, to publish my word. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth; and next Spring let them depart to go over the great waters, and there promulgate my gospel, the fulness thereof, and bear record of my name. Let them take leave of my Saints in the city of Far West, on the 26th day of April next, on the building spot of my house, saith the Lord.

"Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment."

At the time this revelation was given there was peace and prosperity among the scattered branches of the Saints in Missouri. Four days previously, at Far West, "Independence Day" had been celebrated in fitting American fashion.

"Joseph Smith was president of the day; his brother, Hyrum, vice-president; Sidney Rigdon, orator; and Reynolds Cahoon, chief Marshall. They marched in procession through the town and at last formed a circle around a large excavation—one hundred feet long by eighty wide—in the public square; and there, with appropriate ceremonies, they laid the corner stones of the house of the Lord at Far West. This was followed by speeches, music, prayers, reading the Declaration of Independence, etc."*

Alas, all this was merely the calm that precedes a storm. Thirty days later, at Gallatin, there was a clash between the brethren and Missourians, when the former attempted to vote.

"Some of the bullies among the Missourians persistently insulted the brethren, which was endured patiently for a time; but when at last a drunken rough—one Dick Welding—attempted to strike a brother by the name of Samuel Brown, Perry Durphy caught his arm, and this was made an excuse by the Missourians to begin a general assault.

"The Missourians, although outnumbering the brethren, found themselves overmatched, and beat a hasty retreat to get arms. Among those who fought hardest for his rights as an American citizen, and in defense of his brethren, was John L. Butler; and as soon as they left, Butler called the brethren together and said: 'We are American citizens; our fathers

*Roberts, *Missouri Persecutions*, page 192.

fought for their liberty, and we will maintain the same principles.' Here he was interrupted by the county officials who told the brethren that the whole disturbance was a premediated thing, to prevent them from voting, and requested them to withdraw, as they feared it might end in bloodshed.

"By this time, the Missourians began to collect, armed to the teeth and greatly reinforced; and as the brethren were unarmed, they retired to their homes, collected their families and concealed them in the hazel thickets. The rain fell in torrents through the night; the women and children were lying on the ground, while the men guarded them."*

This affair at Gallatin was as a cloud no larger than a man's hand. But in a little while the sky was dark, and a great storm of persecution broke over the Saints.

"All parts of the State were flooded with falsehoods about 'Mormon' atrocities and cruelties—cruelties which never occurred. A bitter prejudice, however, was manufactured against the Saints, and people generally believed the 'Mormons' were capable of all the crimes known to hardened, sinful wretches; and that they were unfit to live."†

The Missourians were fearful of the growing numbers and political power of the Saints, and this, coupled with an intense religious hatred, made them resort to any means to bring their troubles into an open quarrel. President Brigham Young, who was an eye witness to the events of those days, relates in his history that,

"As soon as the Missourians had laid by their corn, as they call it, they commenced to stir up the old mob spirit, riding from neighborhood to neighborhood, making inflammatory speeches, stirring up one another against us. Priests seemed to take the lead in this matter, as related in the history. I had no communication, correspondence or deal with the Missourians, consequently they did not personally know me, which gave me a good opportunity to learn their acts and feeling unsuspected. I knew men in the course of the fall to gather up their flocks and herds, and take their families into their wagons and then burn up their houses and leave for other parts. I afterwards saw their names attached to affidavits, stating that 'Mormons' had driven them from their homes and burned their houses. This was quite effectual in raising prejudice against us."‡

On Thursday, the 25th of October, a battle was fought between the mob and the brethren on Crooked river, in Ray county. Gideon Carter was killed. Eleven of the brethren were wounded, two of whom, Apostle David W. Patten and Patrick O'Banion afterwards died. Two days after this battle, Governor Boggs issued his "exterminating" order, as follows:

"The 'Mormons' must be treated as enemies and must be exterminated or driven from the State, if necessary for the public good."

On October 30th, a mob militia, numbering about two thou-

*Roberts' *Missouri Persecutions*, page 198.

†Roberts' *Missouri Persecutions*, page 203.

‡*Millennial Star*, Vol. 25, page 535.

sand, arrived at Far West and made certain demands on the inhabitants:

First. To give up all their (the Church) leaders to be tried and punished.

Second. To make an appropriation of their property, all who have taken up arms, to the payment of their debts, and indemnity for damage done by them.

Third. That the balance should leave the State, and be protected out by the militia, but to remain until further orders were received from the Commander in Chief.

Fourth. To give up their arms of every description, to be receipted for.

On account of the strength of the enemy, and the fact that the Governor had allied himself with them, the Saints had to accede to these demands. The Church leaders were given up, and after a mock trial, the Prophet Joseph, Hyrum Smith, Sidney Rigdon, Lyman Wight, Caleb Baldwin and Alexander McRae were committed to Liberty Jail in Clay county on a charge of treason. The branches of the Saints, under the advice of their leaders, agreed to remove from the State as early as they could get away the following spring.

During the winter, every preparation for the exodus was made. "Charles Bird was appointed to go down towards the Mississippi and make deposits of corn for the use of the Saints as they should make their way out of the State. He was also to make contracts for ferriage and arrange whatever else might be necessary for their comfort and security. As soon as the roads were open in the Spring, they were lined with refugees making their way towards Illinois where they hoped to find toleration and religious freedom. "By the twentieth of April, nearly all the Saints, variously estimated from twelve to fifteen thousand had left the State where they had experienced so much sorrow and found a temporary resting place in the State of Illinois, chiefly in the city of Quincy and vicinity, but a few settled in the then territory of Iowa."*

And now, how about the revelation given to the Twelve the previous July, at Far West, in which the word of the Lord had commanded; "Let them (the Twelve) take leave of my Saints in the city of Far West, on the 26th day of April next, on the building spot of my house, saith the Lord." How could this command be obeyed? The city of Far West was now practically abandoned, its inhabitants having fled in a body. The Twelve, where were they? Brigham Young, Heber C. Kimball, Orson Pratt, and John Taylor had arrived at Quincy, Illinois, in desti-

*See Roberts' *Missouri Persecutions*, page 264.

tute condition. Parley P. Pratt was in prison in Richmond, Missouri. John E. Page was somewhere on the road between Far West and Quincy, no one knew just where. The remainder were either out of harmony, or had left the Church entirely. In this condition, what could they accomplish? We shall see.

Towards the middle of March, Brigham Young, President of the Twelve, called those of his quorum, and a few of the leading brethren who were at Quincy, together to consider the fulfilling of the command given in the revelation. They all knew that it was as much as their lives were worth to return again to Missouri. "Many of the authorities," President Young relates, "considered that in our present persecuted and scattered condition, the Lord would not require the Twelve to fulfil his words to the letter, and, under our present circumstances, he would take the will for the deed." But not so with President Young and the Twelve. "I felt differently," said President Young, "and so did those of the Quorum who were with me. I asked them individually, what their feelings were upon the subject. They all expressed their desires to fulfil the revelation. I told them the Lord God had spoken, and it was our duty to obey and leave the event in his hands, and he would protect us."

And so, without further parley or delay, they set out to fulfil the command of God. President Young's history relates:

April 18.—I left Quincy in company with Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith and Alpheus Cutler for Far West, to fulfil the revelation. Brother Orson Pratt and myself rode with Brother Woodruff in his carriage, and John Taylor and George A. Smith rode with Father Cutler; we traveled 24 miles to the ferry, opposite Marion City, crossed the river and camped at the bluffs.

19.—We rode 34 miles and spent the night at the town of Clinton.

20.—We rode 30 miles and camped.

21.—We passed through Huntsville, crossing a nine mile prairie; the roads were full of the Saints, who were fleeing from Missouri to Illinois, having been driven from their houses and lands by the exterminating order of Governor Boggs, and that, too, against all the laws of the State and the Constitution of the United States.

We met Brother John E. Page and his family on a sideling hill, with his load turned bottom-side upwards; among other things, he had upset a barrel of soft soap, and he was elbow-deep in the soap, scooping it up with his hands. I told him I wanted him to go to Far West with us. He replied, he did not see that he could, as he had his family to take to Quincy. I told him his family would get along well enough, and I desired him to go up with us. He asked how much time I would give him to get ready. I answered, five minutes. We assisted in loading his wagon; he drove down the hill and camped and returned with us. We traveled 30 miles and camped for the night.

22.—We passed through Keetsville, rode 30 miles and camped.

23.—We rode 36 miles, and camped for the night on a creek near a grove six miles east of Tenney's Grove. Elder Maginn went out to buy corn, and as he tarried all night we felt afraid lest he might have fallen into the hands of the mob.

24.—We remained at the grove, where Elders Elias Smith, Theodore Turley and Hyrum Clark, (of the committee who were left to attend to the removal of the poor,) who had been driven from Far West met us; they informed us that, on the 16th, the mob came into Far West and tantalized the committee on the subject of the revelation, saying that was one of Joe Smith's revelations which could not be fulfilled, as the Twelve and the Saints were scattered to the four winds; and threatened them severely if they were found in Far West next day. They turned round, and on the 25th accompanied us to Father Timothy B. Clark's near Far West.

Early on the morning of the 26th of April, we proceeded to the building spot of the Lord's House, where Elder Cutler, the master workman of the house, then re-commenced laying the foundation, agreeably to revelation, by rolling up a large stone near the south-east corner.

The following of the Twelve were present: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page and John Taylor, who proceeded to ordain Wilford Woodruff and George A. Smith to the office of the Twelve, to fill the places of those who had fallen. Darwin Chase and Norman Shearer, (who had just been liberated from Richmond prison, and arrived the evening previous,) were then ordained to the office of the Seventies.

The Twelve then offered up vocal prayer in the following order: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff and George A. Smith; after which we sung "Adam-ondi-Ahman" and then we took our leave of the following Saints, agreeably to the revelation, viz.: Alpheus Cutler, Elias Smith, Norman Shearer, William Burton, Stephen Markham, Shadrach Roundy, William O. Clark, John W. Clark, Hezekiah Peck, Darwin Chase, Richard Howard, Mary Ann Peck, Artimesia Grainger, Martha Peck, Sarah Grainger, Theodore Turley, Hyrum Clark and Daniel Shearer. * * *

Thus was this revelation fulfilled, concerning which our enemies said, if all the other revelations of Joseph Smith were fulfilled that one should not, as it had day and date to it.*

Young Latter-day Saints of today may learn a mighty lesson from this example of faith and integrity and fidelity to duty manifested by the early Church leaders.

Supplication

Eternal Father, hear my prayer.

Thy name bespeaks almighty power—
You formed the earth and heaven and seas;
And greater things create each hour.

You spake with man in divers times,
And many seers have seen Thy soul:
A man need only ask in faith
And you will aid him to his goal.

Oh, help me gain some of the faith
Which Jared's brother had of old;
And then, beyond all doubt, I know
My prayers shall heeded be full fold.

Salt Lake City

Linda Kartchner Adams

**Millennial Star*, Vol. 25.

Important Appeal to Native Hawaiians and Other Polynesians

*By Elder Duncan M. McAllister, Translated into Hawaiian by
Wm. M. Waddoups*

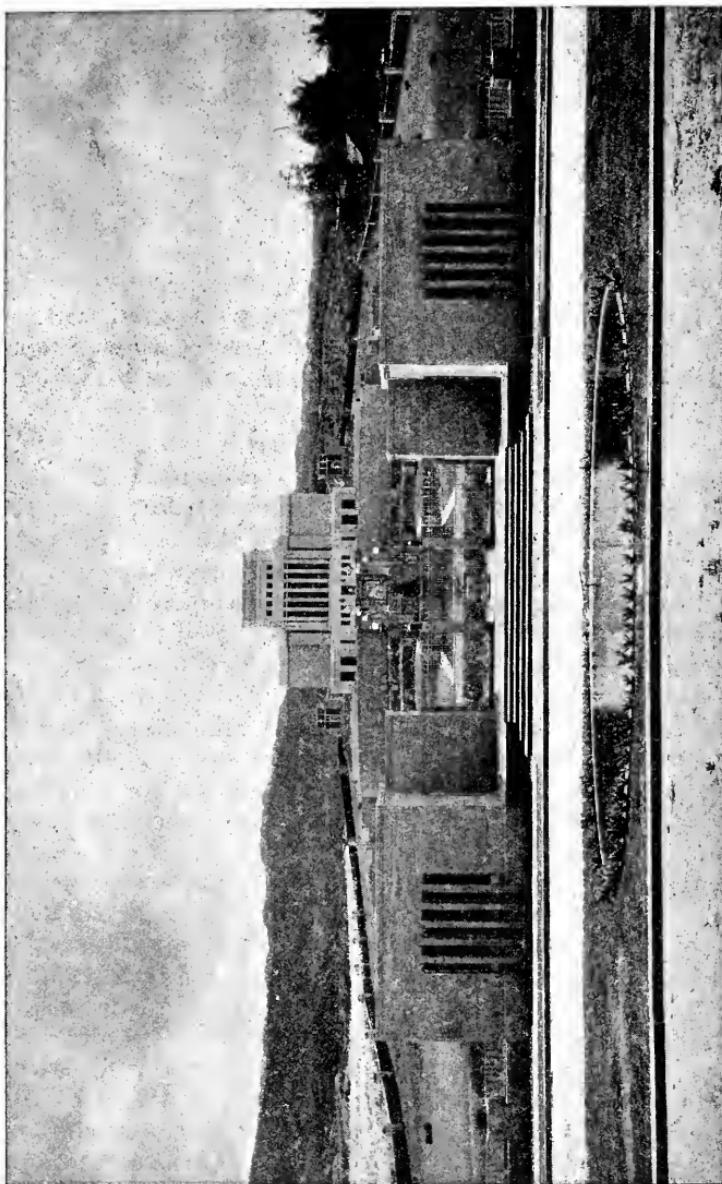
In May and June, 1920, the Honolulu newspapers contained a number of articles and notices concerning the relationship of Hawaiians and Maoris, that had been discovered by a comparison of genealogies made by New Zealanders, then visiting Hawaii.

It has been, for many years, conjectured that there is a racial connection between the natives of the Pacific Islands, because the Maori traditions are very clear regarding their forefathers having come to New Zealand from Tahiti, and previously from Hawaii to Tahiti. But proof of their migration from Hawaii was greatly strengthened upon the arrival of this deputation of Maoris, bringing their pedigrees, transmitted through many generations by the heads of their respective families.

The Maoris referred to are members of the Church of Jesus Christ of Latter-day Saints, usually called "Mormons;" and they had come to Laie, Oahu, for the purpose of engaging in certain ordinances that are performed in the Latter-day Saints temple there, connected with which the ancestors' genealogies are required. Two of these gentlemen from New Zealand, whose homes are several hundred miles apart, had no opportunity to compare their pedigrees until they reached Laie. After tracing their family lines back, for over a thousand years, they discovered that the lines connected, and merged with that of a Hawaiian chief named Hema, who migrated to Tahiti and died there; his descendants went from Tahiti to New Zealand, about that time, and these investigators rejoiced over the discovery.

Another member of the same Church, a native Hawaiian, who had come to Laie for the same purpose as the Maoris, also had an extensive pedigree of her ancestors. On examination of the long list of names in her possession the name Hema was found, many generations back, and several other names associated with Hema's family, including his father and brother, were precisely the same as those connecting the two Maori family lines. Further investigation revealed the fact that the same names also appear, at the same distance of time, in the pedi-

THE TEMPLE AT HAWAII



gree of Kamehameha I, as formulated by the historian Fornander. Thus four distinct Hawaiian and Maori family lines were shown to have had direct connection and relationship at a period over one thousand years ago, then drifted apart through the intervening centuries, their pedigrees coming to light again in this remarkable manner.

This, in brief, is the interesting story as it appeared in the Honolulu newspapers, leaving out many related details; and it is rehearsed herein to introduce another equally interesting narration concerning the progenitors of Hawaii, Maori and other Polynesians. It is the intent to present, for the consideration of readers who may be interested, a number of facts and theories that indicate the probability that the Polynesians are descendants of the American aborigines, and that the ancestors of the native Americans were Israelites.

The Maoris have a traditional saying, "*Tawhiti nui, tawhiti roa, tawhiti pamaomao*," meaning "long distance, longer distance, and still longer distance," and it refers to the places from which their ancestors came. This is interpreted to mean that the voyage from New Zealand to Tahiti is a long distance, from Tahiti to Hawaii a longer distance, and from Hawaii to the place they originally came from a still longer distance. The land from which their ancestors originally came is described as having two divisions, connected by a narrow neck, with vast bodies of water on each side; and that to walk around either of those great divisions would take a man so many years that if he started as a boy he would be a very old man before he could complete the circuit. This is the Maori belief concerning the land from which their forefathers first came, and it is certainly apparent that the description fits North and South America.

The late Dr. Abraham Fornander, probably the most thorough of all investigators of Hawaiian history and traditions, has several statements in his *Collection of Hawaiian Folk Lore*, which indicate the probability that the American continent was the original home of that race. He refers to certain Hebraic customs and traditions that are common among the American Indians and Polynesians. Everyone is familiar with the fact that there is a marked personal, or we might say family resemblance between the Hawaiians and other Polynesians and the American Aborigines.

We learn from Fornander's traditional story of the origin of the Hawaiians that Opuukahonua, the first known ancestor in the line from which King Kamehameha descended, came from Tahiti (Kahiki). The Tahiti referred to was not the island in the south Pacific now known by that name; it was said

to be a land "stretched far across the ocean," "to the east (hi-kina), the coming or rising of the sun," "where the haole (white people) dwelt," "like unto gods," "where the language is strange," and "the people ascend to the backbone of heaven," evidently high mountains, which is the character of the mountain ranges in western America.

W. D. Alexander, the historian, says that Kahiki (Tahiti), from whence the chiefs of the Hawaiians came, is described in the legends as a wonderful foreign country, a land of mystery and magic, full of marvels, and inhabited by supernatural beings. That description does not, of course, apply to the island of Tahiti, but may well be regarded as a mythical description of the people and land of America.

The Reverend William Ellis writes in regard to Polynesia, "These islands were peopled from a country whose inhabitants were highly civilized." He further says, "Many customs * * warrant the inference that the Polynesians have a Hebrew origin." He refers to many points of resemblance between them and the American Aborigines, in language, traditions, manners and customs, and says that some members of the race inhabiting western America might "proceed to the Sandwich Islands, and thence spread over Polynesia."

Sir George Grey, in his *Traditional History of the New Zealand Race* says, "The religious system of ancient Mexico was, probably, to some extent connected with them," the New Zealanders. He also states that traditions, poems and names commonly found among the natives of New Zealand are very similar to those of the Hawaiians.

All that has been stated by such celebrated writers as Kingsborough and Bancroft concerning traditions, manners, customs and religious ideas of the American Indians can be applied also to Hawaiians, and other Polynesians. Colton, another writer on American antiquities, says the American Indians assert that they have "descended from one man who had twelve sons, (Israel); that this man was a notable and renowned prince." This agrees remarkably with one of the Hawaiian traditions quoted by Fornander.

Lord Kingsborough says that the inhabitants of Guatemala, where America was discovered, "believed that they were descended from the Jews, and retained a tradition of the bondage which their ancestors suffered, and their miraculous passage through the Red Sea." He quotes the historian Boturini, saying, "They were of the posterity of Shem, the son of Noah, who, at the confusion of tongues, scattered themselves over many countries, whence some of them journeyed until they arrived in America."

Surprise is sometimes expressed by historians, and other investigators, that the Hawaiians, Maoris and other Polynesians had no knowledge of the Christian religion before the coming of Europeans to these islands in modern times. The reasonable conclusion is that the Hawaiians, the ancestors of other Polynesians, came from the mainland to the Pacific Islands before the Christian era, consequently their religious traditions mainly embraced subjects of an Israelitish character, concerning the Creation, The Flood, the Tower of Babel, etc.

Assuming that the race from whom the Hawaiians have descended were Israelites, it is a reasonable probability that some of the forefathers left Palestine in very ancient times, to escape the terrible persecution to which they were subjected by the surrounding nations. That condition was strenuous about 600 B. C.; and historians of Polynesia have calculated it was near that time when some of those people began going eastward from the Asiatic continent. However, the best chronologies of the Hawaiians show that these islands were first inhabited only a short time before the Christian era, therefore it is deduced that the refugees referred to went to the American continent about the time mentioned, and subsequently came to Hawaii from there.

Sahagan, the historian, asserts, concerning the coming to America of the Indians of whom he was writing, "It would appear that they or their ancestors were in this affair directed by an oracle from God." Believers in the Divine Providence who guided his chosen people, Israel, in ancient times, will have no difficulty in agreeing with those American Indians, to whom Sahagan refers, that they were led to the great land of America "by an oracle from God." For a colony to cross the Indian and Pacific oceans, from Arabia, in those far distant times, would require the guiding inspiration of a man of God to enable them to build, provision and sail vessels to carry them on such an extensive voyage.

This prompts us to introduce consideration of the history of the peopling of the great American Continent, as related in the Book of Mormon, the only book in existence that claims to be an authentic history of the ancient inhabitants of America.

Ferdinand Montesinos, writing the ancient history of Peru, says "that nation was originated by a people led by four brothers, the youngest of these brothers assumed authority and became the first of a long line of sovereigns." This tradition, quoted by Montesinos, may be considered to accord with Book of Mormon history, wherein we learn that four brothers, Laman, Lemuel, Sam and Nephi came to America with their parents and a few others, from Palestine, fleeing from the persecution to

which they, in common with Jews generally, were subjected during King Zedekiah's reign, in the year 600 B. C.

This history gives in detail an account of the departure of that company from Jerusalem, led by Father Lehi, an Hebrew prophet, and relates their travels in the wilderness by the shores of the Red Sea; their arrival at the coast of the Indian Ocean, and their constructing a ship there, in which they embarked with an abundant supply of provisions, etc. Being guided on their voyage by the power of God, they crossed the Indian and Pacific oceans and landed in South America, where they rapidly developed into a nation, or rather it might be said two nations. Laman and Lemuel subsequently revolted from the righteous control of their younger brother, Nephi, who, with his other brother Sam, and several families of their relatives, separated themselves from the wicked and rebellious who chose Laman and Lemuel for leaders.

The history is too lengthy to be followed, even in a brief form; suffice it to say that, during the hundreds of years preceding the birth of Christ, these two branches of the Israelitish race increased to millions of people, and had many wars and contentions, the Nephites, however, usually maintaining a degree of civilization. A striking feature of this wonderful history is the explanation of the cause of the dark skin that is characteristic of American Indians, the native Hawaiian, Maoris, and other descendants of those people. It is related that God caused the dark skin to come upon the Lamanites because they became wicked and loathsome, and persecuted the righteous Nephites. The posterity of the Lamanites, together with others who became associated with them, have inherited this dark skin in evidence that their forefathers wickedly abandoned serving the God of Israel. But Jehovah has promised they will become "a white and delightsome people," when they are again worthy of his favor.

A circumstance is related in this Book of Mormon history that has great significance for Hawaiians and other Polynesians, as it demonstrates the probability that Hawaii, and possibly others of the Pacific islands, were peopled by colonists from the west coast of Central or South America. The circumstance was this, the locations in that region became overcrowded, and a clever artizan, named Hagoth, caused large ships to be built, near the narrow neck of land which we call the Isthmus of Panama, and many of the people embarked in those vessels for the purpose of settling in localities north of that section. It is stated that those ships made a number of successful voyages from there, returning again for other passengers. Mention is made of two of the ships that departed with passengers, etc.,

but that they were never heard of again. It has been assumed that the prevailing winds and ocean currents may have carried them west to Hawaii.

As the voyages of those vessels occurred, especially, in the years 55 and 54 B. C.; and the best chronological tables that have yet been formulated, concerning the ancient Hawaiians, indicate the probability that the original settlement of these islands took place a short period before the Christian Era,* the coincidence is regarded as significant. Joined with the fact that there were no traditions existent among the ancient Hawaiians, nor among the other Polynesians, concerning the Redeemer and his Church, it seems we should accept the idea that they are descendants of the race of people who came from the fatherland before the advent of the Savior. Add the evidences presented by the unmistakable personal similarity of the peoples, also the sameness of their traditions, manners, customs, language, religious observances, etc., and we have a combination of convincing proofs that they are all descended from one race of ancestry: Israelites, originally inhabiting Palestine, going therefrom to America and thence to Hawaii and the other Pacific isles.

The Book of Mormon, therefore, should be intensely interesting to the Hawaiian people, and their brethren and sisters in the other islands of the Pacific, as it professes to be an authentic history of their American ancestors, from 600 B. C. to 400 A. D.; giving in wonderful detail the names and biographies of rulers, prophets and warriors; relating marvelous manifestations of God's providences in their behalf, in like manner as he sought to bless his chosen people in the land of Palestine, sending prophets in their midst to teach his laws and guide them in righteous ways. But, alas, like their predecessors on the Eastern continent, they often forsook God's loving control and became barbarous and wicked, so that war and contention was prevalent, and the just anger of the heavenly Father was manifested.

All these things are vividly portrayed in the Book of Mormon; toward the close depicting a terrible cataclysm which befell the western land and its inhabitants, at the time the Savior was crucified on Calvary's Hill. The American continent was then convulsed by the most terrific storms and earthquakes that have ever visited the earth, upheaving and changing the entire face of the land. All this is graphically and most thrillingly

*Dr. S. Percy Smith, in his book entitled, *Hawaiki*, states: "About the year B. C. 65, we come to the first actual traces of any migration," (to the Polynesian Islands). He has inserted that date for migration in the Rarotongan chronological table, at the end of his book.

narrated; together with a statement concerning three days of intense darkness that succeeded the frightful convulsion of nature. Subsequently, when some of the survivors, the more righteous that remained of the millions who had perished, gathered near the ruins of one of their temples, they were visited by the resurrected Redeemer, who informed them that they were the "other sheep" of his flock, whom he had told the disciples in Jerusalem that he intended to visit.

The Messiah ministered unto this remnant of the once mighty aggregation of people who dwelt in America, and appointed twelve apostles to teach them his gospel and establish his Church in their midst. The next two centuries were the most glorious ever experienced in the history of America's inhabitants; but soon thereafter they began to dwindle in unbelief, and about 400 A. D. the most sanguinary of all wars resulted in the almost complete annihilation of this Israelitish branch of the human race: their degenerate descendants were found by America's discoverers a few hundred years ago.

All of this marvelous history should be studiously read by the natives of these Pacific Islands, as the facts disclosed therein are of vital importance to them. They may learn therefrom from whence they have originated and, as already stated, that they are Israelites, of the same race as Mary the mortal mother of Jesus the Christ, the only begotten Son, in the flesh, of God the Eternal Father, therefore their lineage is almost divine in character, the noblest, the greatest of all peoples on the face of the earth, in that respect.

In view of this glorious and sacredly important disclosure, you who are of this noble lineage consequently should be the most righteous people on the face of the earth, exemplars of all that is good and great, the true nobility of the world, worthy relatives of the most sanctified Being who has ever trodden this mundane sphere, the Redeemer and Savior of all mankind. You should be the most active members of his Church, the same Church as he caused to be established in the Land of Palestine when he came to his and your kindred, in time's meridian. After his cruel crucifixion, by those who should have been his loving friends, he visited your brethren and sisters on the American Continent, as already stated, ministered unto them, and there repeated the wondrous proclamation of his saving gospel to that branch of the house of Israel, of whom you are direct descendants.

Your forefathers left the great land of America about one hundred years before Jesus the Christ came to his "other sheep" there; consequently, your progenitors who came to Hawaii from that mainland previous to that glorious advent, had no knowl-

edge of the gospel he proclaimed, nor of the Church he organized there. What you have heretofore learned about the Messiah, his earth life and teachings, has been conveyed to you only in recent years, by Christian ministers who brought to these islands the holy scriptures which contain much of his history, and a brief account of the doctrines taught by him.

We now proclaim unto you, in solemn words of truth, that Jesus Christ, the Son of God the Eternal Father, has again visited the earth, and restored the everlasting gospel for the salvation of the souls of all who will believe and obey it. This restoration was made necessary because of the confusion that has prevailed among professed Christians, during many centuries in the past, some interpreting the doctrines of the Church in one way and some in another, until creeds have multiplied into hundreds, each exponent declaring that only he possessed the true knowledge of Christ's gospel plan of life and salvation, and had authority to administer the saving ordinances of his Church. This lamentable condition was brought to pass because the members of the Church in olden times, after the death of the apostles, began to dwindle in unbelief and indulge in the sinful ways of the world, until eventually the dreadful condition foretold by ancient prophets, the "falling away" that the Savior himself predicted, took place; the time when men departed from the faith, "changed the ordinances, and broke the everlasting covenant."

Startling as these statements may appear, they are solemn truths. But, "the mercy of God endureth forever;" again he is calling upon his erring children, through authorized servants, to believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost; and to be baptized for the remission of sins, by one having authority, and receive the gift of the Holy Spirit which leads all who follow its promptings, in the path to salvation and eternal life.

The Bible and the Book of Mormon make known this gospel of the Redeemer, and the elders of the Church of Jesus Christ of Latter-day Saints are God's servants, duly authorized to proclaim that gospel and administer the ordinances thereof. Any of these elders will gladly give evidences of the truth of these things to those who desire to learn of them.

It is the "marvelous work and a wonder" that the prophet Isaiah said the Lord would establish in the last days; it is God's last message to the children of men that is being declared, preparatory to the second coming of the Messiah in power and glory, the climax of the world's pre-millennial history that is nigh at hand, as all may learn by the signs of the times. There are now "wars and rumors of wars," great calamities, a general

condition of unrest and contention, and "men's hearts are failing them for fear."

Are you Polynesians, descendants of the favored House of Israel, prepared to assume your part in the great work that God desires his chosen people to perform, in connection with the consummation of his Almighty purposes? the banishment of wickedness and strife, and the establishment of his kingdom of peace, "never more to be thrown down, nor given to another people?"

The message of the Church of Jesus Christ of Latter-day Saints to you is, that the Book of Mormon is truly a sacred historical record; and that communication with the heavens has been opened again. The Father and the Son have appeared and spoken to man; angelic messengers have come from the courts of glory; the gospel of Jesus Christ and the Priesthood of God have been restored, and, in the name of the Lord, you and all mankind are invited to accept this message, and obey the principles of the gospel that lead to salvation and everlasting life.

For further information on these supremely important subjects, all are invited to attend the religious services of the Church, hear the gospel truths proclaimed by the humble elders, read the literature freely given, ask relevant and proper questions, or address communications to the headquarters of the Latter-day Saint Hawaiian mission, 1704 Luso St., Honolulu, T. H., P. O. Box 410.

A Missionary's Prayer

I think of you, my Father dear, who dwells amidst the sky,
And am so anxious Lord, that you shall hear my humble cry.
My sins they have been many, and offensive in thy sight,
But I shall live to honor thee, with all my mind and might.

The gospel that has been revealed, in these the latter days,
Has caused so many honest souls to sing to thee their praise,
I pray you, holy Father dear, you who on high doth live,
That you in mercy will look down and me my sins forgive.

In mercy, righteous Father, hear thy servants humble cry,
Lead me to some honest soul, the gospel to enjoy,
I would that all mankind should know the beauty of thy grace,
And live that they shall worthy be, some day, to see thy face.

My time and means are at thy call, some honest soul to bless,
To labor with and free them from their error and distress,
Oh, hear me, gracious Father dear, to me thy Spirit give,
And help me to induce some soul on thee to look and live.

I think of thee, O righteous One, and humbly bow the knee,
To thank thee for thy mercies and thy goodness unto me,
I am so very thankful that the gospel I did hear.

"Come unto me," the Savior said: "I come, my Savior dear."

Lone-Rock

By Orville S. Johnson

Not long since, there were real blood-thirsty savages, in the West. During the time of such beings, a certain mail-carrier and postmaster combined, lived at the mouth of a box-canyon through which flowed a stream, on its way to the Grand Canyon of the Colorado.

The creek in question drains a large section of country. In fact, it may rain at the head of some of its tributaries, and any one coming from the carrier's home, up the river, to the town from which he received his mail sacks, may never know that it has rained. Sometimes the wanderer may meet a great wall of water and mud coming with such speed between such high walls, that he would lose hope and die swallowed up in the turbulent mass. Such cases are on record. But the old carrier of my tale seemed to think that he was immune from either such a death, or worse, a death by hostile Indians, who often seemed to take wild delight in terrorizing those who were far away from help.

The old carrier's ranch was one of a group of about seven, all of which were thriving because of the warm climate caused by the heat reaching from the great walls that surrounded them, and because of the plentiful supply of water afforded by the creek. The reason why the small sack of mail should have to be carried to that place, so far out of the way, was a puzzle to me, but it was, nevertheless, a fact that the old carrier made a living at farming, carrying the mail, and acting as postmaster.

It had been an unusually dry season, and there had been no floods large enough to hinder a single trip. The carrier felt as if Providence was paying special attention to his needs, and he was grateful.

It was about twenty-five miles through the narrow gorge, to where it widened out into a tiny valley where nestled the town that was always a welcome sight to the old man after almost a whole day's ride upon a slow horse. But he seemed to take a certain delight in those long, lonesome trips. He rather liked to puzzle over certain characters and figures upon the rock walls. Sometimes these curious writings were fifty feet up on the perpendicular wall of sandstone. And at other times they appeared almost at the top of the wall, a distance of from one to three hundred feet. Then there were a few places where

the writing was not over thirty feet from the floor of the canyon.

He had copies of all those peculiar carvings, and sometimes took them along with him upon his trips. They were a ghostly company.

There was one place in particular that the old man learned to respect. That was a huge Rock, almost seventy feet high. It was not so straight up and down as the canyon walls, but still it was no small task to climb to its top, though not impossible, as the man had learned.

It was this Rock that became his dining place. He always ate his lunch there, because a spring of cold water bubbled up near it, and furthermore, it was about halfway of his journey. It seemed, too, to him, that the Rock was a giant sentinel, placed there by some power greater than human force, to command respect. It was located almost in the middle of the canyon which at that point, was about two hundred feet in width, leaving only small margin on either side. It was so much by itself that it was called Lone-Rock. Later it was learned that the Indians years, perhaps ages, ago had named it so. For they had a kind of respect for the huge Rock. To them it denoted a power that was to be worshiped. Many legends surrounded it, but it was not marred by any kind of carving.

The old carrier sometimes wondered if he could climb to the top of the Rock quick enough to escape a flood, should one overtake him at that point. He finally became convinced that he could, and then he began to look upon the Rock as a kind of protector. It was a restful feeling to know that he was safe until he left the Rock.

Then came a time when the Rock became more than a sign of protection; it was a real gift of Providence.

It would require much time to tell why the old man had become almost a peace-maker between the savages and whites. But such was the case. It was due largely to his knowledge of the different languages of the tribes. And it was because of this that there were certain renegade Indians who decided that it would profit them much, if this particular man—an important link between the two races—was removed. They would feel much freer to plunder and enjoy their savage instincts of war.

Thus it was that upon a certain day, a band of the savages were waiting at Lone-Rock, which was the most advantageous point for their purpose, to do away with this white man—their stumbling block.

Up the canyon came the old carrier, lazily sitting in his saddle, and only moving often enough to remind his horse that it was not its duty to cease motion entirely. He was thoughtful, as usual, and was perhaps a little more anxious than ordinarily

to reach the Rock because of certain delicacies he was sure were in his lunch basket.

When within about a mile of the rock, which could easily be seen at this distance, owing to the straight line of the canyon, at this point, he urged his horse into a slow jog. Once or twice he fancied he saw movements about the Rock, but was not certain, but in order to make sure, he urged his horse the more.

Just as he reached the Rock, there was the usual war whoop, and then fifteen arrows were pointing in his direction, and fifteen Indians were looking pleased because of his sudden discomfiture!

It was not exactly terrifying, because he thought he knew the ways of Red men. But it was at best very trying. And then, after he had asked what they wanted, and received his sentence, he never flinched, but looked directly into the eyes of his would-be captors, and threatened them. Their answer was a series of fierce laughs, which were equivalent to our saying, "Dead men tell no tales." He began to see that there was real danger of losing his life, unless he could divert them from their present humor.

He pleaded with them, he begged them, and he threatened them. But they were set in their purpose, and only laughed and pointed to the giant Rock and demanded that he mount it.

As he started to climb up its steep side, little by little, they began their war-dance. And as he climbed they whooped, and hopped around the big Rock. After he reached the top, he began to beseech the Power that had placed the Rock there, to preserve him; not because he was afraid to die, but because life is a priceless gift, and besides, he felt that it would be bad for the rest of the people if he were killed; because he was old, and when the tortures always given their victims, would begin, he would be unable to bear them without showing pain. The Indians would report to their chief that his heart was water, and all his work among them would go for nothing. The Indians seemed intent upon doing that very thing. They were making all the noise in all the ways possible to denote fierceness.

After the dance was finished, they seemed uncertain just what to do next. Some of them wanted to kill him immediately. Others wanted to scalp him, and then kill him a little at a time. A large portion of their number, however, were uncertain what they did prefer, until it was proposed that they show him, by means of a rude sort of drama, just what they intended to do with him, and see if he could watch the proceedings without losing heart.

And what a drama that was! There were more dramatic

situations in it than there are scenes in the average play. And it was real tragedy, as far as the lone man who was the audience was concerned, although the actors seemed to think it comedy.

They pretended to lay his body upon a bed of hot coals, and did it so realistically that he felt the heat, and his flesh seemed almost to wither. But he was wholly unprepared for what they did next.

They represented a man hanging by the feet, while they scalped him. It was horrible, but he held firm, and showed no outward signs of what he felt. He kept saying to himself that he held out for the sake of other white men who might try to make peace with the Indians. If he could only merit their savage respect, it would make it easier for the next man to do what he had tried to do!

When the warriors saw that he was apparently unaffected, they began to show signs of uneasiness as to the best method of making him show weakness. They talked in low tones for a few minutes, and then began slowly to walk down the canyon away from the Rock.

At a distance of about a hundred yards they stopped, turned, and began to shoot arrows at him. He could easily have dropped out of sight on the opposite side of the rock, but he knew it would profit him nothing; then he began to wish the thing was over with. So when the arrows hit closer and closer to him, he sat still and hoped one would soon find its way to a vital place; and yet he knew that there was a chance for further torture, and that they were only trying to frighten him.

He became more and more convinced that they only meant to wound him, when they began to move back several steps, after each round of shots. So far no arrow had hit him, although several arrows had come very near. He was sure that they were afraid he would be killed and were trying not to hit too close.

And then that which some call fate, and others call Providence, and yet others call luck, came to the rescue. But the savages thought they had won when they saw his wild signals of warning. They thought he had gone mad, or perhaps only pretended to be insane in order to frighten them! They began to come closer and whoop more loudly. Then, after it was too late, they understood that he was a friend. He had tried to warn them!

Around the bend just above the rock a huge rushing wall of thick, stinking water crawled swiftly toward them. And they, realizing that their only hope was to run in flight waved a last farewell to their late captive, threw away their weapons, as a signal that they understood that he was to be respected, and took to their heels!

Several hours later a band of men, led by six tired Indians,

rescued the old carrier by means of a rope ladder let down from the top of the canyon wall. But rather than try the ladder, he tied the rope around his waist and signaled for them to pull him up.

The five Indians told a dreadful tale of how they were the sole survivors of a band of fifteen, and that the reason of their survival was that they had tried by all means in their power to put the killing off by tricks through which their Indian comrades had hoped to break down the carrier's resolute front. And yet, through it all, they seemed to see a mysterious help which they appeared to think was the power of the Lone-Rock.

Murray, Utah

Look for the Best

By Joseph S. Peery

"Look for the best in every person you meet," is a good motto that brings approval of ourselves and others. We generally get what we are looking for, and it is not well to go around sitting on the judgment seat.

Centuries ago, Alma sent out letters to his sons. In one of his letters he says: "That which you send out shall return unto you again and be restored." Modern fathers should likewise instruct their sons that love or hate, kindness or bitterness, react immediately.

The Savior says, "Sufficient unto the day is the evil thereof." (Matt. 6:34.) To think and talk disaster is liable to bring disaster. To think and talk success helps to bring success.

Look for the best, think kind things, say kind things, and thereby the subject of conversation is made better.

Words are dangerous things and should be handled with care. The Savior's meaning is clear: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:37.) When our turn comes to stand before our Maker and be judged by our words and works, how sweet would it be to hear: "Your life books show that you were kind to your associates. You chose to praise rather than to censure. You measured out charity, and charity comes now to you." Surely we all will need charity when we stand at the judgment seat. So we have no time to lose to look for the best in others and to give them the best in us.



"AUNT EM" AS MOTHER OF MULTITUDES

The picture, never before published, was taken when she was 84 years old, and shows her as the grandmother and the great-grandmother of twin boys. Seated at her right is her daughter, Annie Wells Cannon, who is the mother of the boys, Abram and David, standing respectively at the extreme right and left of the group. Seated at "Aunt Em's" left is Mrs. Louise B. Andrew, her granddaughter (and eldest daughter of Mrs. Cannon), who is the mother of the smaller boys, Richard and Denton.

President Emmeline B. Wells

By Susa Young Gates

Among the gallant soldiers of the Cross who have fought the good fight and laid down their weapons to receive a victor's crown of glory, the name of Emmeline B. Wells, who died in Salt Lake City, April 25, 1921, stood high on the honor roll of this Church. Emmeline B. Wells, fifth general president of the Woman's Relief Society of the Church of Jesus Christ of Latter-day Saints, mother, pioneer, editor and author, was one of the most remarkable women among the many that have arisen in the Church. She was of staunch New England parentage, and was born leap-year's day 1828, in the little village of Petersham, Worcester county, Massachusetts. Her fragile little body had a marvelous physical endurance. Her parents were David Woodward and Diadama Hare.

The dominant characteristic of Mrs. Wells' life was her supreme will. That she turned the current of that forceful will into the peaceful channels of the gospel of Jesus Christ made for righteousness and the upbuilding of many good causes. Perhaps the greatest contribution which she rendered to her sex, to her family, and to her religion, was her invincible loyalty to the priesthood and to its requirements. She might differ in methods or be widely separated from her associates in matters of procedure, for her ambitions were high, her purposes lofty; but in and through them all ran the thread of truth to her testimony which preserved her, and which made of her a light set upon a hill.

Always of a literary turn of mind, she became a primary school teacher when only fifteen years of age. It was during this early period of her life that she made a timid call upon the poet John Greenleaf Whittier, who lived not very far from her home. The poet received her kindly and accepted her child-like meed of praise with his courtly simplicity and genial understanding. No doubt this circumstance left an indelible impression and focused the literary ambition which colored so much of her after life. In her later years she was entertained at his home a whole day by himself and sister. Another circumstance that left a fixed impression on her mind, was when she heard Daniel Webster speak at New Salem, where her mother had taken the eager little student. She joined the Church on March 1, 1842, and her mother contrived to have her placed under the guardianship of some people who were going to Nauvoo, in 1843.

The young convert was deeply affected with her first sight of the Prophet Joseph Smith, and always referred to the testimony she received when she shook hands with him. His personality stamped upon her soul a burning and never-to-be-forgotten testimony of his marvelous mission and leadership.

Sister Wells was married to Bishop Newell K. Whitney, and became the close friend and associate of his first wife, Elizabeth Ann Whitney, who was known lovingly always as "Mother Whitney." Through association with this wonderful pioneer family, she became intimately acquainted with the Prophet Joseph Smith and treasured in her heart to her dying day many of the truths and sayings which she heard, and which were repeated to her by these closest and dearest friends of the Prophet Joseph Smith.

She taught a Sunday school in Nauvoo before the martyrdom, and she shared in all the trials and drivings of the people, coming to the valley in 1848, and camping on the site now occupied by the Latter-day Saint University. She had two daughters

born to Bishop Whitney, Isabel, now Mrs. Sears, and Melvina, now, Mrs. W. W. Wood, both still living.

After the death of Bishop Whitney, in 1850, Sister Emmeline was married to President Daniel H. Wells, by whom she had three daughters, Emmeline or "Emmy" as she was affectionately known, "Annie," now Mrs. John Q. Cannon, and Louie.

Mrs. Wells was always public spirited; she took an active interest in the work done by Dr. Willard Richards and his wife, Susanna Richards, when they organized a Council of Health in the old fort. In 1849, the girl wife attended the classes with her baby in her arms. When the Relief Society was organized in the Social Hall by Lydia Knight, she was a member of that Society, although no records were kept of this pioneer activity.

She was treasurer in the thirteenth ward Relief Society, in the early '70's, and after the *Woman's Exponent* was founded, by Lula Green Richards, in 1872, Mrs. Wells wrote occasionally for its columns. In 1875, she became associate editor of the paper, and when Mrs. Richards resigned, because of increased family cares, in June, 1877, Mrs. Wells became the editor of that paper which she continued to edit and publish for nearly forty years, until 1914. She wrote many charming verses which have been published in two volumes. Her most beautiful hymn, "Our mountain home so dear," is as familiar in the mission field as it is here at home, for it voices a sentiment dear to the heart of every Latter-day Saint.

Mrs. Wells traveled widely, received many honors for the past fifty years, and was very prominent in the work of her society and sex. She was general secretary of the Relief Society during the administration of Zina D. H. Young, and Bathsheba W. Smith; was active in suffrage work, and prominently associated with Sarah M. Kimball in the pioneer suffrage activities, also secretary of the Deseret Hospital board, and labored with Sister M. I. Horne in the establishment of the cooperative stores. But the work which identifies her closest with the history of the Society and of this Church is the grain-saving movement which was given to her as a special mission by President Brigham Young, in 1876. She traveled up and down the territory advocating the movement, wrote inspiring editorials, called conferences, and in every way promoted that really wonderful activity among the women. This mission was never forgotten by her, nor neglected, though the need and wisdom of it was often questioned. It is known that car loads of flour have been sent by the Relief Society to China and to other suffering countries, and to the earthquake victims in San Francisco. The Relief Society turned over one hundred thousand bushels to the Government during the late war. Even now, the organization has

107,000 bushels in storage. Sister Wells could be likened to Joseph who was sold into Egypt in this unique activity. When, at the ripe age of more than ninety-three years, she sweetly departed this life to a better, she had lived to see the usefulness of her mission, the fulfilment of the purpose for which, for more than forty years, she had devoted her efforts. She had not only had a seedtime, but lived to see the joyful harvest.

Mrs. Wells was honored with the friendship of many of the pioneer suffrage women of Europe and America. Her office was visited during the long years by thousands of the great and intelligent women who passed through this state; but best of all her friendships were those which were formed with those sturdy leaders among women: Eliza R. Snow, Zina D. H. Young, Elizabeth Ann Whitney, Vilate Kimball, Bathsheba W. Smith, M. Isabella Horne, Phoebe Woodruff, Sarah M. Kimball, Elmina S. Taylor, Hannah T. King, Margaret T. Smoot, and others of early pioneer days.

The honors of the world are fleeting, but the loyal friendships formed among Saints continue throughout the endless ages. It was in all respects a remarkable funeral service which was held for President Emmeline B. Wells in the great Tabernacle, Salt Lake City, on the afternoon of April 29, 1921. Many were the eulogies pronounced, numerous and costly the floral offerings. The house was filled with thousands of Relief Society workers who came from the surrounding wards and cities to pay their last tribute to their dear departed President. But to one gifted with the spirit of truth there came a thought: "How little will this faithful and untiring soldier of the Cross care now for this earthly, passing show! How grateful will she be to open her arms to receive the welcome pressure of her friends who will greet her on the other side, where she will associate with the Saints of ancient and modern times, as one worthy, through much sacrifice and struggle, to be counted by our Master as one of his jewels. Few women have lived so wisely and so well, few have died so ripe in years and so universally beloved."

Sister Wells leaves behind her a noble posterity. Her daughter Annie, now on the General Board of the Relief Society, is qualified in every way to carry on the great work of her mother.

The Blunders of Percival

By Frank Steele

Minerva Mathews sat at her dressing table observing her pretty self in the mirror. She did not look into the glass to assist her in patting her hair or pressing a dimple into place or to touch up a colorless eyebrow. She simply observed herself as a fair daughter of Mother Nature, her thoughts seeming to soar far off into romantic dreams in which men play a part.

Minerva smiled dreamily as she tipped her shapely head a little to one side. Then the smile disappeared, her lips now registering tenderness and her limpid eyes looking into a vague, but albeit pleasant something in the great, moving world beyond the four walls of her room.

"I wonder—I wonder why Percival likes me? Does he really like me? Yes, I'm sure of that. Yes, he likes me—very much. His blunders show that. O, how Percival blunders! And how English he is! But really, I rather like Percival's blunders and his funny English ways. He's rather good-looking—and—so cheerful and kind and—well—dependable. Of course, he is poor, and his mother is dreadfully old-fashioned, and they live—"

Thus Minerva mused.

"Phillip likes me, too. And he's well-to-do and it is nice to have plenty. His people are lovely, I know. They must be, or they couldn't live in such a nice part of the city. And Phil is so handsome. His hair is dark and wavy—and—Percival's is sorta mouse-colored. Phil is rather quick-tempered and not a bit religious. But then men aren't religious nowadays. Church and Sunday school and all that sort of thing is so dead and colorless. Phil smokes, occasionally, but then one can't expect too much of men—and I really believe he would quit—for me."

All these reflections passed through Minerva's mind rapidly for they had now worn something of a channel. Behind that delightful musing her alert brain was ticking off plans for the future.

Suddenly she looked at her wrist watch. Two-thirty. In half an hour Percival would phone. She jumped up with a little thrill of laughter, a warm, tingling joy thrilled her whole body as she cried softly to the pretty girl in the mirror:

"Percival is so dependable."

In a tiny bedroom, in a tiny cottage, in an opposite part of the city, Percival Langtry stood before a mirror tugging at a stubborn tie. After straining and pulling and coaxing in a manner that would have provoked to desperation most men, Percival slipped the tie into place, adjusted the knot and surveyed the effect.

"Not so bad, by Jove. But, I say, these beastly Yankee ties are—are—what do they say?—the 'bunk'. I hope Minerva will like it. It's her favorite color. I'll surprise her this afternoon."

Then with a whoop:

"Minerva! Light of my life, to think I'd have to come all the way to America to find you. I say, it's great to be enormously in love. I wonder if Minerva—isn't that a rattling name?—really cares for me! She seems to care a beastly lot for Phil—Phil—what's the chap's name?—Chamberlain. That's a flashy name. A decent chap, too, Phil—plenty of money—and—. But, really, he just can't have Minerva—that's all. Minerva belongs to me. By Jove, it must be three—"

"Percival!"

"Yes, dear!" to his mother.

"It's three o'clock, Percival."

"Right-o, mumsy! Thanks so much," he cried with a shout that made the old-fashioned mother start.

The Langtrys had a phone. When Percival was made second counselor in the Y. M. M. I. A. presidency it was found to be absolutely necessary. Then, too, Percival did like to remind Minerva of the fact. A telephone, his violin and their English pride were the things that lifted Percival and his mother out of the social strata in which their humble home placed them. When he had met Minerva at the stake Mutual outing at the Lake eight months previous and fallen helplessly in love with her, he was specially happy they had the phone, as she had told him that he might call her some time.

He had called her—often. And now he approached the magic instrument again, approached it with a thumping heart, for Percival never seemed to get over his nervousness when beginning a conversation with the alluring Minerva.

A minute later Percival was connected with her home, heart going at a terrific pace now.

"Hello, Minerva. How are you today?"

A pause.

"That sounds jolly. I feel the same way, Minerva. Feel full of—of—what is the beastly Yankee word—pep. That's it, Minerva—pep!"

"Percival—remember, I'm a Yankee."

"I know—that's what makes you so blessed charming."

A musical laugh over the wires that sent exhilarating thrills tumbling through the much-in-love Percival.

"I say, Minerva, let's go to the Lake today. It's jolly fine now, Clarkson of our silks department, says."

"O, Percival, you are a dear to ask me!" Minerva, trilled like a bird that goes in for that sort of thing.

"Don't mention it, Minerva. You'll go, then?"

"Of course, Percival. Thanks so much."

"Right-o, Minerva. It's so jolly decent of you to be so kind to a chap like me. So long!"

The afternoon was ideal for a Lake party. Minerva looked a picture of freshness and daintiness in a becoming summer dress. Percival enraptured, feasted his eyes on her. Minerva liked his tie and new hat and told him so. She had never before seen his eyes so full of sparkling humor and honesty. Percival's eyes were really splendid, she thought, but being entrenched behind a pair of massive black-rimmed glasses they rarely showed to advantage.

The water to Minerva and Percival, and others in the same state of delicious abandon, was perfect for bathing. Warm and smooth and colorful in the glory of the late afternoon the full intensity of its subtle charm played on their emotions. Never had they enjoyed the Lake so much.

And then came the sunset. Like an immense sheet of green-blue glass the Lake spread out before their admiring gaze. The sky was aflame. Minerva and Percival, silent and happy, drank in the picture. In the distance rose the mountains, their varying heights, purple, austere and grand, losing themselves in the hazy atmosphere of evening. Gracefully the seagulls glided hither and thither, but there before their enraptured eyes was quietness, loveliness and peace; behind them was the noisy, restless, tinselled world.

"This is a bit of heaven, Minerva," said Percival softly as his hand reached for her's.

"Yes, Percival, it is lovely. O, how I do love the Lake. A taste of heaven it is indeed."

"This is a beautiful world, Minerva, and we now catch a glimpse of what God has in store for us in the future." Then—"Isn't the gospel grand, Minerva, and the valleys and the mountains of Zion. How I used to long to emigrate to Zion, Minerva, and to live with the Saints—to live the gospel with them, the gospel which teaches us to prize the beautiful and good."

"Yes, Percival. I like you to talk like that. It all sounds so wonderful."

And Minerva looked up at the young man beside her and a new light shone in her tender eyes. As she noted his strong

limbs, his clean-cut features, his sympathetic eyes now looking out over the Lake, something within her said:

"Percival is so dependable."

The dance was a never-to-be forgotten delight. Percival was in a transport of bliss. Again and again he had danced with Minerva and would have monopolized her entirely had not Philip Chamberlain, cool, breezy and jauntily-groomed, secured a number of particularly desirable fox-trots.

"Phil's a dandy chap, don't you think, Percival?" said Minerva, flushed and smiling, as Phil left them after a dance. "He's so thoughtful, and dances—divinely."

Percival was uneasy, but met the girl's artfulness with more than his usual tact.

"Yes, Minerva, indeed," he replied with manly courage, "an uncommonly fine chap—Phil. A beastly—"

"Yes, Phil's just a good fellow, a perfect gentleman and has such a promising future. I did enjoy our car-ride last Thursday. Phil has a new coupe, you know, and I adore it."

"A nice chap, an extraordinary nice chap, Phil. In fact, Minerva, I've observed that you care a lot for him. But, of course, I can't blame you—his position, chances and all that. Then Phil is such a treat," reaffirmed Percival, looking rather abstractedly and feeling a strange nausea that might have been jealousy.

Later on, came the rush for the train, and then it was that something terrible happened. It was just another of Percival's blunders—but O, the cost.

It occurred like this. As the hurrying couple started down the stairs leading from the pavilion Percival's feet slipped and down went the poor fellow sprawling headlong to the bottom. All that his befuddled brain and uncertain vision told him was that somebody had suddenly appeared—somebody that he thought he recognized—and had taken Minerva by the arm the two instantly disappearing in the crowd.

Percival escaped from his awkward fall without serious injury. His greatest loss was his black-rimmed glasses. His right knee was bruised somewhat, but the next morning, Sunday, found him none the worse physically, but a decidedly miserable, disgusted, ashamed young man—mentally.

He was sure that Minerva's rescuer was Phillip Chamberlain. That could mean only one thing—he had lost her. But that was expected. No girl wanted a clumsy, blundering fool of a man, he reasoned.

At first, Percival was humiliated, whipped. Then he felt hurt that Minerva had left him so coldly and rudely. She ought to have known it was purely an accident, one that might happen to any fellow. But no. Phillip had appeared, suggested his

car, and without as much as a look at him, she had deserted him. It was rude. It was so unlike Minerva. He never would have believed it of her. Yes, Percival was hurt.

But that did not change the situation. Of course, his case was now hopeless. Minerva had shown her preference clearly. In fact, as poor Percival figured it out more studiously, he recalled that Minerva had confessed her admiration for Phil all through the dance. It had been glaring and a trifle boring, he recalled. Yes, his suit was hopeless for certain, now.

What was to be done? That was the uppermost question. He knew he should convey his apology—and that soon. But something held him.

Sunday passed, and Monday Percival took action. As a gentleman it was up to him to do it. He just couldn't talk to Minerva over the phone. Instead, he wrote a note enclosing it in a box of red roses bought fresh from the florist. He hoped that would square things with Minerva and that she would still think of him as a friend.

Tuesday passed miserably for Percival. Minerva had not answered. Wednesday brought no relief. Thursday found him desperate. Friday, when he came in from the sweltering street, his heart was lead.

Mrs. Langtry was attending a special meeting of the Relief Society officers, which left the house strangely quiet and oppressive. Percival went straight to his room. In his mind was a firm resolve to find out something about Minerva. "This beastly silence will drive a blighter mad, she might have sent a note." Thus, the unhappy young man bewailed his fate.

Reaching his room his eyes fell instantly on a letter lying on his desk. With a beating heart he picked up the missive. The writing was familiar. It—it—looked like Minerva's—it was Minerva's! The next instant he was reading.

"Thanks so much for the roses, Percival. They were perfectly lovely, and it was so nice of you to remember me after what happened. I know it was inexcusable. But perhaps we could explain things if you could find time to call some evening, and Percival, if you feel like it, please bring your violin. I have missed it so much, as I love music, you know; I perhaps do not deserve a visit, Percival, but maybe you do not quite understand."

Deserve a visit—Minerva deserve a visit from—him! It was all a puzzle, but what did that matter? A pretty girl was calling to a perfectly normal young man and Percival did quite the natural thing. He called on Minerva that very evening.

He found her seated familiarly at the piano, her slender, white fingers softly playing a piece he loved, McDowell's, "To a Wild Rose." He did not disturb her reverie. Minerva met

Percival with her old-time spirit. She had never looked more ravishing, he thought.

"I'm so glad you came tonight, Percival. I—I wanted so much to explain things," cried Minerva, launching at once into the subject nearest their hearts.

"Well, I'm jolly glad to be here, Minerva. This beastly affair has made me feel like a regular—nut!" blurted Percival.

Then, peering timidly at the girl:

"I'm ashamed, Minerva, that I—I blundered. But it was an accident. Forgive me—I—I really didn't mean to fall."

This last remark sickened the poor fellow. What a silly remark! He knew he had blundered again.

"Why, Percival, I don't understand. Forgive you—you silly boy? What is there to forgive?"

"What is there to forgive? Why you know—my big feet, of course, and me for being such a gawk. I humiliated you before hundreds of people, Minerva; it was horrible, I know, and—"

"Why, Percival, 'course I forgive you if you insist on it. I knew it was an accident. But, Percival, can I ever hope that you'll forgive me?" There was a tinge of pathos in her voice that fell pleasantly in Percival's ears.

"Forgive you, Minerva? Come now, don't pile on the agony. A chap has—"

"But I mean it, Percival, too; you forgive me for running away from you?"

Percival looked at the piano stool. Minerva choked a little, then went on,

"For leaving you like that—so shamefully. I know you think I'm rude and heartless and everything else mean. But really, Percival, I couldn't help it—I—"

"Yes, Minerva, go on."

"It was Phil that did it, Percival. He pulled me through the crowd, passed the gate and into his car—and—and—after we reached the city—well, there was an unpleasant scene."

"Yes, yes—the blighter!"

"Well, he tried to take me to—"

"To where, Minerva?"

"To a cabaret. And I refused. There was a scene, and he called you—"

"What did he call me, Minerva?"

"O, Percival, it's awful. He called you 'my blundering English Saint,' and became very angry. But I can't go on. Phil had been drinking, I fear. Anyway, I jumped out of the car and caught the street car home. And now—"

"Now what—light of my life?" cried Percival recklessly.

"O, Percival, you must not call me such names—yet. It confuses me."

"But Minerva, you are."

The girl blushed deeply at this frank declaration. Percival continued:

"I'm not quite clear, yet, Minerva, on one point."

"Yes, Percival, which point?"

"Why did you not answer by note earlier? It was no treat—that silence."

"I fear you don't understand women, Percival."

"I confess my ignorance."

"Well, you dear boy, I suppose it was dreadfully wicked of me. But I wanted to test you. I wanted to have one more proof that you really did care, and, Percival, you beat me at my own heartless game."

"Yes, by Jove, but only by a few hours. That's all. For I was going to phone you this very night."

"O, Percival, you're a perfect darling of a boy!"

That was enough for this very normal young man. Again, he did quite the natural thing. He kissed Minerva.

* * *

Minerva Mathews again sat before her dressing table mirror. Her large, pensive eyes seemed fixed on something afar off. In her hand was a hair brush, but it was forgotten. Far she gazed, dreaming of something delightful. Suddenly, she brought her gaze back to her reflection in the mirror. A deep blush stole over her face. She touched a particular spot on it and—smiled.

"Yes, I do care for Percival—a great deal. He's very awkward, but he's kind and dependable. And—I—I think his blunders are—well—so like Percival."

To a Meadow Lark

Loyal warbler, you I greet,
Priest of winter's tomb;
Pulpiting your saffron feet,
Like the yellow bloom
On the leafless tree.

Welcome, whistler of the spring,
'Rousing blade and seed;
Joyfully awake and sing,
'Cause you know the need,
Mirth in everything.
Ogden, Utah

Have you come from summer noon
Or from ambient air,
Voicing meadows' trembling tune,
With your piercing stare,
Prnouncing snowdrift's doom?

Vibrant through the summer heat
And purple lucern fields,
You I welcome, you I greet,
To me your song appeals—
Earth and heaven's voices meet.

Ralph D. Smuin



A Chinese Beggar at Canton

Canton

By H. F. Gordon

Canton the pulse of the Orient, ever drab, ever changing, yet ever the same since history has kept authentic records. Sleepy, languid, hot—deathly hot, unkept, unclean, ununiform; wending its own peculiar way down the annals of time, sinister and quiet, to the casual observer to be shunned as a pestilence.

Canton, the second largest non-Christian city in the world, where five thousand diseased and maimed beggars daily plead for existence from the healthy and strong; the city with five hundred thousand floating population dwelling on the river, from birth until death, with no joy of living, no ambition, no hope for the future, just resignation to the monotonous sameness of their lives; Canton, the city that never sleeps, yet is always sleeping; the center of plots and intrigues; the city with the deadly sucking undertow of vice, and crime, and disease, which, if it ever gathers you to its bosom, you are lost.

Yet why that peculiar hypnotic attraction experienced by adventurers and cosmopolites? that desire to blend with the Celestials' calm indifference to fate, and drift with the tide in this most peculiar of all places?

Fathers and Sons' Outing, 1921

Of course, we're going to have a Fathers and Sons' Outing this summer! Been looking forward to the camping season all winter, thinking of the hikes, and swims, scout games, the sleeping-out-of-doors, rolled in blankets, while the flickering campfire throws fitful, uncertain shadows against the tent wall. Oh boy! There's a thrill in every moment of camp life, that we wouldn't miss for all the world.

First, Because we owe it to the boys.

Second, Because we owe it to the fathers.

Third, Because, being M. I. A. officers, we are anxious to put over this part of the Summer program.

Fourth, Because we believe in being loyal to those who have been loyal to us.

Fifth, Because we don't intend that the fathers and sons living in our stakes shall be deprived of the good things that other fathers and sons are receiving.

Sixth, Because it is a fine way to bring an increased, friendly, sympathetic feeling between officers and boys, between officers and fathers, and a closer bond of understanding and appreciation between fathers and sons.

The Y. M. M. I. A. Summer program provides for a Fathers and Sons' Outing. The place, date, and duration of the outing, are left to each stake. However, we recommend an outing of at least three days. One day, or a part of the day, to get there, with bon-fire exercises in the evening; one whole day for hikes, games and everything; and the next day, or part of the day, to come home. Every extra day you can stay increases the joy of the outing that much more. We might suggest also, that while some think it would be a splendid thing to have the mothers along, this one annual outing is being taken primarily for those wholesome effects that will come from the association of the fathers and sons.

Begin to prepare and set the dates for the outing now. Make the dates suitable to the conditions existing in your community. Get the Presidency of the stake and Bishops of your wards into the spirit of the thing. They will all go with you because they appreciate your work, and they love the fathers and sons over whom they preside.

Let's all go out into the great out-of-doors, and rest, and play, and get acquainted, in the old-fashioned way that Brigham Young used to bring the people in closer touch with one another in social union. Choose places away from resorts if possible. Resorts have a tendency to retard the camp social spirit. Avoid Sunday, unless your outing is an extended one, and then observe the Sabbath day as a day of rest and worship.

Suggestions for Camp.

Select a name for your camp, paint it on a sign, and erect the sign at the camp.

The following suggestions are offered. The camp should be officered as follows:

1. *Chairman.* Should be president of stake or superintendent of stake or a person selected by them.

2. *Camp Director.* Camp director—under direction of chairman, has general charge of camp. Chairman and director may be the same person.

3. *Commissary Committee.* Has in charge cooking instruction, menus, provisions, fires, and inspection of camp and held responsible for clean-

ing of camp, establishment of latrines, etc.; should select a sanitary squad made up from members of different troops or divisions.

5. *Camp Fire Toaster.* Has charge of the evening program.

6. *Program Committee.* Has charge of all instructions, play, sports and amusements.

7. *First Aid.* Doctor or good first aid man. Has headquarters. All sickness, accidents, etc., should be reported to him. May be head of sanitation.

8. *Committee on Camp Site and Parking.* Lays out camp, assigns positions, locates places for horses, wagons, cars.

These different groups may be regrouped into three or four committees according to the size and requirements of the campers.

Each boy should provide the following articles: Haversack, knife, fork, spoon, metal plate, cup, soap, towel, comb, extra pair of socks, two woolen blankets rolled in canvas, fishing tackle and kodak if desired.

Each ten boys should provide equipment as follows: Two frying pans, two granite saucepans holding at least four quarts each, dish cloths and towel, flash light, matches, two table spoons, can opener, one small water bucket, one wash basin, first aid kit, axe, and tent. Each wagon or truck must carry a pick and shovel for use around camp.

All persons making the trip must agree to be governed by the rules and regulations of the camp. The taking of fire arms is absolutely forbidden.

The things suggested as necessary to take, of course, should be governed by the length of the outing, the climate, and the mode of transportation. For helpful suggestions on camp equipment see *Handbook for Scoutmasters*, page 380; for menus, see same book, page 399-403.

Daily Program

6:00	Reveille, flag raising, wake up drill, morning wash up.
6:30- 8:00	Breakfast—air blankets.
8:00- 8:30	Assembly, pledge to flag, scout promise, prayer, instructions for the day.
8:30- 9:00	Sanitary and health inspection.
9:00-11:00	Games, hikes, fishing.
11:00-11:30	Bed-making and camp cleanup.
11:30-12:00	Swimming—20 minutes.
12:00- 1:00	Dinner and camp inspection.
1:00- 2:00	Quiet hour.
2:00- 4:00	Scout games, hikes, exploring trips.
4:00- 6:00	Swimming—20 minutes preparation for supper.
6:00- 7:00	Supper and clean-up. Evening colors.
7:00- 8:00	Preparation for night.
8:00- 9:00	Campfire stories, stunts, community singing, Scout promise, prayer.
9:45	Tattoo. Taps music.
10:00	Taps. All lights out and quietness.

Rules and regulations have their place. If the rights of all are to be respected and the camp made safe, there must be certain stated limits to the campers' freedom on certain occasions. Conduct in boats, absence from camp, regular hours for swimming, canoes, firearms, and fire, must be regulated by stated rules about which there can be no misunderstanding and from which there will be no variation.

Suggestions on Daily Program.

First bugle call, 6 a. m., fire makers out; 6:15 a. m., everybody out, no exceptions except for sickness. Setting up exercises and short run at

scouts pace, alternating about fifty running and fifty walking steps.

Do the cooking right. Don't be sloppy about it, just because you are camping out. Camp sanitation is outlined in *Scoutmasters' Handbook*, pages 391-393. This is important. Be up-to-date. Be clean!

The success of outing depends so much upon the recreation program that you can't afford to wait until you get to camp to work it out. Take balls, nets, and bats, etc., along. Provide a variety of games. For suggestions see *Handbook for Boys and Scoutmasters; Spaulding Indoor and Outdoor Games*; see *M. I. A. Boy Scout Bulletin*, page 45. Select leaders for this committee who are familiar with games and know how to put them over.

For assemble and evening colors see *M. I. A. Scout Bulletin*, pages 35. This part of the program is the only formal part of the outing and will aid very materially in the discipline of the camp and make this part of the day's exercise very impressive. Stories and jokes should be of the cleanest type. Don't permit even a suggestion of anything else. Arrange for the preparation of these beforehand as well as for songs and other music. To wait until you get there indicates lack of preparation. There will be plenty of time to use the unassigned good things that members of the camp are prepared to give as a voluntary contribution.

Divide the work of the camp among all and when much manual labor is required, change the personnel often.

Take Pictures for the "Era."

Do you want a picture of your stake outing in the *Era*? This year we are going to have a contest in write-ups and pictures of the Fathers and Sons' Outings. The best ten pictures and "write-ups," and many more as we can find place for, in each division, will appear in the *Era*. As its contribution, each stake will send us at least four pictures and a description of about 100 words of its outing. At least ten of the best will be printed, and others will be mentioned in the honor list.

Here's what to photograph:

A picture showing:

1. Group of the whole company, going or coming, or in camps. Another group of fathers who have sons present with them, might be taken.
2. The best artistic group, such as around the campfire, the story hour, taps, morning and evening devotion.
3. Best unique camping picture, such as cooking, hiking, boating, swimming, etc.
4. Best scenic picture, with at least one-half of the camp people in it.

Take pictures that show good action. In taking groups, make as close up as possible so that each person can be recognized. Remember that the pictures have to be reproduced, which requires well defined outlines. All the pictures must be taken enroute or in and around camp of this year's outing, or where groups are taken, the members must be participants in at least a three-days' outing.

Submission

I bowed in humble grief to kiss my Cross,
But when in calm submission
 Raised my head,
I found my Cross had vanished,
 And in a glorious halo
 Shining bright,
 I saw a Crown instead.

Bear River City, Utah

Orelia May Hanson

The First Boy Scout Book

The Real Robinson Crusoe

By Frank R. Arnold

Just two years over two hundred years ago, in 1719, appeared a book that has ever since been the delight of every boy and girl, for it was the world's first boy-scout book, and, though many have come out since then, not one of them equals it in keen interest and in its ability to convince a boy that he can do, with his own hands, everything necessary to life and comfort, if he is left alone with nature. The book is *Robinson Crusoe* and was written by Daniel Defoe, a typical Englishman in his love of independence, and of adventurous travel, and in his appreciation of a good "yarn." He, himself, had never had the adventures he wrote about though he had been a merchant and knew sailors' experiences. He had also been a political writer and an ardent defender of the non-Conformists in religion. His book is based on the books of two men who had made exciting journeys around the world in sailing ships, and had written accounts of their adventures shortly before Defoe wrote *Robinson Crusoe*. In composing his book, Defoe took their narrations and made them his own, by the masterly way in which he combined and adapted them. It is the literary right of every writer to borrow facts from anywhere, if he can put enough of a personal touch into them, to make them his own.

The first book from which Defoe borrowed was Captain Woods Rogers' description of his voyage around the world. In this, the captain tells how he arrived at the island of Juan Fernandez, on February 1, 1709, and was surprised at nightfall to see a light on the shore. This island had been discovered in the 16th century by the Spanish pilot, Juan Fernandez, and had since been uninhabited, though much frequented by English, French and Dutch pirates. So, on seeing a light on this deserted island, Woods Rogers thought it might come from some ship at anchor near the shore. The next day he saw no ship and sent his men to explore the island. Their boat came back with a load of shrimps, as big as lobsters, and also with a strange man who could scarcely talk, though what little he said was in English. Little by little speech came back to him, and this is what he told. His name was Alexander Selkirk. He was a

Scotchman, born in Fife. He had entered the navy very young. Sailing on the Cing-Ports, he had quarrelled with his captain, named Stradling, who had in consequence put him ashore, five years before the arrival of Woods Rogers, on the island of Juan Fernandez, with his clothes, bed, gun, a pound of powder, some shot, tobacco, an axe, a knife, a kettle, a Bible, some religious books and nautical instruments. Until then, Stradling's ship had been sailing in company with the ship of Guillaume Dampier, one of the most famous sailors of the time, but on leaving the island, the two ships separated, and soon Stradling was made prisoner by the Spanish, while Dampier continued his voyages and later wrote a book about them, which was also a mine of information for Defoe, and of which we will speak later.

Left to himself on the island, Selkirk got along like the prince of boy scouts. He built two cabins, one to sleep in and one to cook in, thatched them with reeds and covered the walls with goat skins. Juan Fernandez had left on the island two pairs of goats which had multiplied exceedingly. After his powder was gone, Selkirk caught the goats by hand, as he soon could outrun any of them. His feet became as hard as horn. Fish and huge shrimps were abundant. He had turnips which grew from seeds planted by former visitors to the island. He got fire by rubbing against each other on his knees two pieces of wood from the pepper tree. He made clothes from goat skins, using a nail as needle. To cheer himself in his loneliness, he used to sing the psalms and pray to God. Never had he been so good a Christian, for never had he been so little exposed to temptation. He saw many ships sail by out on the open ocean. Only two landed. These were Spaniards who shot at him and forced him to hide. The moment he recognized that the ship of Woods Rogers was English, he did not hesitate to light the fire which had attracted the captain's attention. Guillaume Dampier was with Woods Rogers as pilot. He recognized Selkirk as the man whom Stradling had abandoned, assured Woods Rogers that Selkirk was an excellent mate, and in this position Selkirk returned to England with the others.

It was this adventure of Selkirk's that inspired Defoe to write *Robinson Crusoe*. He added, however, many details which he took from Dampier's *Voyage Around the World*. Dampier tells how, in 1681, he was cruising with the pirate Watling and was at anchor near the island of Juan Fernandez, when they were attacked by Spaniards and forced to sail away so quickly that they left on shore one of their men, an Indian named Will. Will had with him only his gun, knife and a small horn of powder. When his powder and shot were gone, he sawed up the barrel of his gun into spikes and fishhooks. He got fire with

flint and a piece of steel, which he had hardened. He built a hut covered with goat skins and a bed two feet high, also covered with skins. He lived on the vegetable products of the island and also on goat flesh and on fish. He killed sea cows, whose skins gave him strong strips of leather. In March, 1684, Dampier came back and anchored before the island. Will recognized that the ship was English and killed three goats, which he stewed with palm cabbages, in order to regale the new arrivals. One of them, an Indian named Robin, recognized him on the spot, ran up to him, threw himself headlong on the ground at his feet, his face to the earth. Will raised him up, kissed him, and in his turn threw himself on the ground before Robin. "We beheld with pleasure," says Dampier, "the surprise, the tenderness, and the formality of an interview, so full of affection on both sides." All this recalls exactly the meeting of Friday and his father.

It is easy to pick out the elements that Defoe borrows from Dampier's story. From it, he gets his description of Robinson's island. It corresponds exactly with that of Juan Fernandez; same hills, forests and valleys; same spices, soil fertility, and absence of harmful animals; same abundance of goats, fish, and fruit; same volcanic nature of the island, and the same division into two slopes, one fertile, the other arid. All the same, Defoe did not put Robinson's island in the Pacific. It would have been too far from the shore, too isolated. He had to make possible the Friday episode and all that came out of it. He needed also a less well known island than Juan Fernandez. That is why Defoe preferred the Antilles region and the group of islands around the mouth of the Orinoco, then little known, and inhabited by cannibals. This last detail gave Robinson a chance to show his horror of such unChristian customs and to convert Friday to a more humanitarian love of his neighbor.

The whole book of Robinson Crusoe shows that Defoe was familiar with all the details of maritime life, of distant voyages and of unknown lands. He has written, not only what we have called the first and best boy-scout book, but also the national romance of Great Britain. Men of English and American stock love it, whether they are boys or old men. It embodies their ideals. It is the romance of energy, for it shows how a man can subdue nature, convert savages, and be a helpful and resourceful pioneer, no matter in what land he may go and no matter what difficulties he may have to overcome.

Logan, Utah



The Salt Lake Theatre in the Early Days

Swing a circle around the Playhouse—I mean as it was in those early days; swing a circle of hundreds, of thousands of miles, and how unique it was! Men who assisted in the building of that theatre acted upon its stage. That was the strong time of the legitimate drama. Even the people in the isolated west became connoisseurs. In this particular Playhouse, people would go to the performance not to see a new play, but to see some new actor or actress in the old parts. Each star, man or woman, as they stepped upon the boards, was tested by the acting of those who had gone before. The greater number of actors

and actresses who belonged to the regular stock company of the Playhouse, and who supported the stars, had crossed the plains and mountains in ox or mule trains, and one, I believe, in a Handcart Company. And who were their critics? Men and women who had done the same. There was a peculiar sympathy between those who acted upon the stage and those who comprised their audience. Many a man who watched the play at night, had done the roughest of pioneer work during the day. Perhaps he had "grubbed sage" for an order for a theatre ticket; perhaps he had toiled in the fields, irrigated an orchard, or dug on a water ditch. Perhaps he had helped at building a saw mill, or at blazing a trail up to the mountain pines. It may be that he had brought down a load of logs and stood, thereafter, for many hours in rain or shine, in the woodyard opposite to the Playhouse, until he had sold that load of fire wood, and the pay that he received for it might have partly been used for his theatre admission fee. There was, indeed, a strange bond existing between the stage and the auditorium. All were friends; they would meet in daily labor. All were one big family, Thespians and audience, performers and watchers. On the morrow, perhaps, all would look with the same emotions on the great Wasatch mountains, and take a like interest in the planting of trees and vines, or, it may be, the setting out of a flower garden. All were alike interested in bringing about that miracle—when the desert should blossom as the rose.—From *A Playhouse*, by Alfred Lambourne.

Natural Phenomena Related to Human History

By Elder James E. Talmage, of the Council of the Twelve

We learn from Scripture that Adam's transgression brought about a fallen condition, not of mankind alone, but likewise of the earth itself. In this and in numerous other epochal events, wherein the direct interposition of Divine action is affirmed, nature is seen to be in intimate relation with man.

Thus the sins of mankind may produce calamity in the form of destructive phenomena, which we may properly call natural because deserved; and human righteousness may invoke peaceful and beneficent cooperation of the elements.

"Cursed is the ground *for thy sake*" was the Divine fiat to the first man. In contrast, note the assurance given to Israel that by faithfulness the seasons should be made propitious, that nurturing rains should come, bringing such harvests that the people would lack room to store their products. (See Mal. 3: 8-12.)

Abject apostasy from the laws of God in Noah's time brought about the Deluge, in which "all the fountains of the great deep were broken up, and the windows [more properly flood-gates] of heaven were opened."

Enoch, who lived before Noah, was sent to proclaim repentance to the degenerate race, and so great was the power and authority vested in him that "*he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course.*" He foresaw the coming of the Noachian flood, and the events of history, including the Savior's ministry, down to the days of the Lord's second advent, when "*the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth.*" (Pearl of Great Price, pp. 42 and 44.)

As a fit setting for the tragedy on Calvary, a pall of darkness fell about the place, and, when the crucified Lord expired, "*the earth did quake, and the rocks rent.*" (Matt. 27:51.)

On the Western Continent, widespread disruption signalized the Savior's death; and destruction befell the wicked who had flouted prophetic warnings and inspired admonitions to repentance. Many of the Nephites had forgotten the signs and wonders by which the fact of the Lord's birth had been made known, and had fallen into abominable wickedness. Then, at the time of the crucifixion, great and terrible tempests broke

over the land, with thunderings, lightnings, and both elevations and depressions of the earth's crust, so that mountains were sundered, and many cities were destroyed by earthquake, fire, and the inrush of the sea. For three hours the unprecedented holocaust continued; and then thick darkness fell, in the which it was found impossible to kindle a fire. The awful gloom was like unto the darkness of Egypt in that its clammy vapors could be felt. This condition lasted until the third day, so that a night, a day and a night were as one unbroken night; and the impenetrable blackness was rendered the more terrible by the wailing of the people, whose heartrending refrain was everywhere the same: "O that we had repented before this great and terrible day!" Then, piercing the darkness, a Voice was heard, proclaiming that destruction had befallen the people because of wickedness, and that those who had lived to hear were the more righteous of the inhabitants, to whom hope was offered on condition of more thorough repentance and reformation. (Book of Mormon, 3 Nephi, Chapters 8-10.)

Calamitous phenomena, before which the wicked shall fall, are definitely predicted as accompaniments of the second advent of our Lord. This is the prediction made through the Prophet Joseph Smith in these days; and the fulfilment is nigh:

"For not many days hence and the earth shall tremble and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree. And after your testimony cometh wrath and indignation upon the people. For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people." (Doctrine and Covenants 88:87-91.)

It may be argued that the storms, earthquakes, and other destructive occurrences heretofore cited, are not natural but supernatural phenomena, specially inflicted by Divine intent. Say rather that these happenings are supernaturally directed, following naturally and inevitably the sins of mankind and the unregenerate state of the race.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isa. 24:5.)

“Blessed are They which are Persecuted for Righteousness’ Sake”

By A. Ray Olpin

The intrinsic worth of the most priceless of gems is not so conspicuous when first taken from the Kimberly mines. Only after repeated rubbing by rough mechanisms, devised for that purpose, does the real value of the polished diamond sparkle forth.

And herein lies a comforting parabolic truth.

The gem of “Mormonism” shines that much brighter today for having been the object of so much rough treatment and so many hard knocks. The many malicious opponents of the Latter-day Saints have been unwittingly polishing the adamantine “stone cut out from the mountain without hands.” To such, experience and God’s word have this to affirm:

As well try to extinguish a glowing spark by vigorously fanning it as to annihilate “Mormonism” by directing so many vile and windy epithets against it. Mob action intended to suppress the restored religion is as absurd as an attempt to put out a fire by stirring up the bed of coals. The fan of calumny and the poker of persecution only intensify the inward fires of purity and zeal, heating the forge of honest endeavor and radiating the brilliant glow of truth.

Opposition uncalled for only tends to develop the body of the Church, much the same as the adverse elements of nature are instrumental in producing the robust stature and vigorous system of the much exposed mountaineer or peasant.

Unjust opposition inspires diligence and courage of the highest type. Persecution cultivates patience and perseverance. Each humbleth. And “God giveth grace unto the humble.” (Jas. 4:6.)

“When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.” (Job. 22:29.)

Moreover the seeds of faith take root readily in well harrowed soil. And “without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” (Heb. 11:6.)

Verily, “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.” (Matt. 5:10.)

Sapporo, Japan.

“On the Run”

The *Tobacco Record*, one of the leading tobacco papers in the United States, published in Brooklyn, New York, has the following editorial under date of May 11, 1921, which shows the attitude of the Tobacco People on the nation-wide fight that is being made against the use of tobacco. The *Era* quotes it in full. Notice how they worry over the “solace of tobacco:”

“Don’t Laugh When They Tell us They are Going to Make Everybody Stop Smoking!” Think of What the Prohibitionists Did

Several hundred earnest men and women assembled in New York recently to voice their protest against the enactment of blue laws. Governor Edward I. Edwards of New Jersey was one of the principal speakers, and he sounded a key note when he said:

“Don’t laugh when they tell us they are going to make everybody stop smoking. That’s just what we did when they talked about prohibition.”

It would be well if these words of Governor Edwards could be forcibly impressed upon the mind of every friend of tobacco, for while there can be no question but that the friends of tobacco in the United States vastly outnumber its enemies, it is a fact that too many of these friends have been inclined to treat the efforts of the anti-tobacconists as a joke.

To the great majority of the friends of the weed it has seemed inconceivable that a relatively small minority could ever bring about the enactment of laws that would deprive the majority of the solace of tobacco, and therefore they have been inclined to regard the anti-tobacconists as objects of mirth rather than as a menace to the personal liberty of the American people.

Yet, the *Tobacco Record* submits that it is no more inconceivable today that the United States may come to be dominated by the anti-tobacconists within the next ten years, than it was ten years ago that the idea of nation-wide, bone-dry Prohibition would have become a part of the fundamental law of the land by 1920.

Comparatively few of the friends of the weed seem to have the slightest conception of the fact that the anti-tobacconists are working more zealously and more assiduously at the present time than the Prohibitionists worked any time in the past.

The recent announcement in the daily newspapers that four express car loads of anti-tobacco literature attached to a fast mail train has passed through Omaha on a given date on its way from New York to California, and that this shipment was part of a 50 carload lot of anti-tobacco literature that had been prepared and printed in New York for distribution in all parts of the country, demonstrated that the anti-tobacconists were not lacking in powerful financial resources.

But the preparation, printing and distribution of hundreds of tons of anti-tobacco literature, is only an incident in the nationwide campaign for

the abolition of tobacco. In the great state of Ohio a determined band of men and women are working with a zeal and determination worthy of a far better cause. We will let Charles M. Fillmore, the general secretary of the No-Tobacco League, tell the story in his own language:

"The Ohio branch of the No-Tobacco League of America is waking things up," says General Secretary Fillmore, "and if we had 40 workers in as many states doing such work as is being done by Mrs. Carrie L. Flatter, State Secretary of Ohio, we would soon revolutionize the nation on the tobacco question. She has built up a great organization already, but she is constantly adding to its strength and efficiency. Mrs. Flatter is now arranging itineraries of speakers for the county institutes of public school teachers, and next Fall and Winter she is to have speakers in over 300 Farmers' Institutes. Fifty ministers in Dayton have voted to open their churches for a no-tobacco field day, and a number of house to house educators are already in the field while others are being engaged right along. Many school teachers are enlisting to spend their Summer vacations in working for the No-Tobacco League."

Intensive work such as is outlined above is bound to produce results in the creation of a sort of fictitious public sentiment which will lead timid and weak kneed politicians and legislators to lend their support to anti-tobacco legislation in the near future.

Furthermore, in the several states that are more or less under the influence of the "Mormon" Church of Latter-day Saints, the anti-tobacco sentiment is being vigorously and intensively cultivated. Many "Mormon" merchants and store keepers in Idaho, New Mexico and Arizona [why forget Utah?—Ed. Era] are reported to have recently voluntarily discontinued the sale of tobacco in all forms. In the town of Cowley, Wyoming, as a result of the crusade instituted by the "Mormon" Church, all of the local merchants agreed to sell no more tobacco, and the fact was signalized by a local celebration, in which a long cortege with two bands of music followed a hearse in which was a coffin supposed to contain the mortal remains of My Lady Nicotine to a funeral pyre, where the coffin was burned and a funeral oration was delivered by a local clergyman.

In view of these and many more signs of zealous activity on the part of the anti-tobacconists, the *Tobacco Record* feels most keenly that the warning to the friends of the weed voiced by Governor Edwards, should be taken to heart. The warfare against the personal liberty of the people to seek solace in tobacco is no matter for laughter.

M. I. A. Slogans

1914-15, We stand for a Sacred Sabbath and Weekly Half Holiday.

1915-16, We stand for a Weekly Home Evening.

1916-17, We stand for State and Nation-wide Prohibition.

1917-18, We stand for Thrift and Economy.

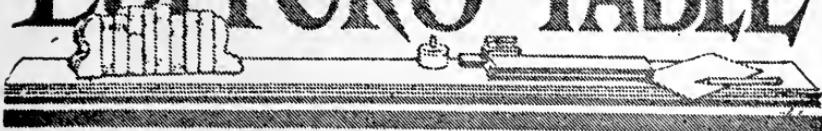
1918-19, We stand for Service to God and Country.

1919-20, We stand for Spiritual Growth through Attendance at Sacrament Meetings.

1920-21, We stand for the Non-use and Non-sale of Tobacco.

1921-22, We stand for Loyal Citizenship.

EDITORS TABLE



Concerning Marriage and Inspiration*

By President Heber J. Grant

A revelation was given to the Church ninety years ago last February from which I have read during this conference, and I will read from it again. This revelation is to the Church of Jesus Christ of Latter-day Saints, or the elders in it.

A VERY IMPORTANT REVELATION.

"Oh, hearken, ye elders of my church, and give an ear to the words which I shall speak unto you.

"For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hands."

I want to emphasize once more, "*A law unto my church.*"

"And this ye shall know assuredly that there is none other appointed unto you," [Who? "my church,"] "to receive commandments and revelations until he be taken, if he abide in me.

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead;

"And this shall be a law unto you," [and who is this law unto? "Unto my church,"] "that ye receive not the teachings of any that shall come before you as revelations or commandments;

"And this I give unto you that you may not be deceived, that you may know they are not of me.

"For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

And I said that anybody who taught contrary to that was a plain, simple, every-day liar. That is what I said; that is what I mean. The idea that any man claiming to believe the teachings of this revelation saying that he has today the right to perform plural marriages, is utterly absurd. We have cut such men off from the Church.

CONCERNING PLURAL MARRIAGES.

Perhaps I owe an apology—in fact I will make one—for speaking with anger in this building last Sunday night. As I came to the meeting Sunday night, I was told that a person had said that neither Heber J. Grant nor any other man had any right to say that an individual could not perform a plural marriage; that God had revealed plural marriages, and therefore that I had no right to say that they could not be performed, and that one party had remarked that it would take an angel from heaven to convince him, even if I did say

*Remarks at the closing session of the April, 1921, General Annual Conference of the Church.

it. In my remarks on Sunday evening I had no thought of referring to anybody outside of this Church, or that I ever had any right to undertake to say that I had anything to do with directing any other people than the Latter-day Saints. But I branded as plain, simple liars those who undertake to say that anybody, aside from the President of the Church, had any right to give revelations to this people. I had just heard that one more pretended plural marriage had been performed, and after all the teachings from this stand, and all the declarations, and after excommunicating, as we have done, within the last year, one man for marrying—or pretending to marry—a plural wife, I confess I was angry and "rebuked with sharpness."

NO PERSON HAS THE RIGHT TO PERFORM PLURAL MARRIAGES.

But I want to say to the Latter-day Saints that no man upon the face of the earth has any right or any authority to perform a plural marriage, and there are no plural marriages today in the Church of Christ, because no human being has the right to perform them. Therefore, any person pretending to have that right is attempting to exercise an authority that he does not have, and therefore he does not perform a marriage and there is no marriage covenant when such ceremonies are performed.

SEVERAL PERSONS EXCOMMUNICATED FOR PERFORMING PRETENDED MARRIAGE CEREMONIES.

We have excommunicated several patriarchs because they arrogated unto themselves, the right, or pretended right, to perform these ceremonies, and after our having excommunicated several patriarchs, another one, so I am informed, has committed the same offense. I announce to all Israel that no living man has the right to perform plural marriages. I announce that no patriarch has the right to perform any marriages at all in the Church. We have delegated, at the present time, to the presidents of stakes and to the bishops of wards, the right to perform lawful marriages, and there has been delegated to some elders who held positions as county clerks, the right to exercise the authority of the Priesthood to perform legal marriages for time. And it was in view of the lie that was going out, and a desire to protect virtuous, noble, good girls who were being deceived and entrapped into doing what, under the law of God today, and under the law of the land, is adultery, that I was branding the liar.

CONCERNING INSPIRATION.

I want my friends to know that the doctrines of the Church of Jesus Christ of Latter-day Saints declare that God inspires men. We heard Elder Whitney read to us the twenty-ninth chapter of Alma. When I was the junior member of the council of the twelve apostles, I knew that chapter off by heart, and I used to repeat it, time and time again, in my public addresses.

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!"

This same chapter further states that men are inspired, and are given all that is wisdom in God that they should have, and Alma says that he ought to be content with the things that were allotted unto him. And the thing allotted unto him was to declare repentance to the people, and he had had great joy in that many men, because of the word he had declared, had come unto God. Perhaps there is no other passage, no single chapter, in all the Book of Mormon, that I have preached from as often as I have from that twenty-ninth chapter of Alma. We believe absolutely, as has been said here, that God inspired Columbus. I commend to all Latter-day Saints when the conference pamphlet is published, to read what Elder Orson F. Whitney said about the inspiration of God being given to men in all parts of the world. We endorse his remarks.

One of the fundamental articles of faith promulgated by the Prophet Joseph Smith was:

"We claim the privilege of worshiping Almighty God according to the dictates of our own conscience; and allow all men the same privilege—let them worship how, where, or what they may."

But we claim absolutely no right, no prerogative whatever, to interfere with any other people. We desire the good will of all mankind, and we desire the advancement of all mankind, and we pray God to bless every man that is striving for the betterment of humanity in any of the walks of life; and we say of every man who believes that Jesus is the Christ and who proclaims it: O God, bless that man. But we cannot pray for those who pretend to preach the gospel of the Lord Jesus Christ and deny the atoning blood of Jesus Christ, and who proclaim that he was only a man. Jesus is the Redeemer of the world, the Savior of mankind, who came to the earth with a divinely appointed mission to die for the redemption of mankind. Jesus Christ is literally the Son of God, the Only Begotten in the flesh. He is our Redeemer, and we worship him, and we praise God for every individual upon the face of the earth who worships our Lord and Master as the Redeemer of the world.

I rejoice in the blessings of the Lord that have come to us during this conference. God bless the Latter-day Saints. God bless every honest-hearted soul all over the world, all who are striving to do good, striving to benefit mankind. I thank the Lord for the rich outpouring of his holy Spirit during our conference. May we all go home and take the Conference spirit of love and of fellowship and good will to all the congregations of the Saints, and thus inspire them to serve God and to keep his commandments is my prayer, and I ask it in the name of Jesus Christ. Amen.

I want to read just one more thing:

"We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law."

The law provides that any person performing a marriage shall record the marriage, and I haven't heard of this last marriage I referred to being recorded; and there should be a license issued also; I haven't heard of any license.

Meaning of Prophet and Seer

A correspondent desires to know what the office and calling of a seer is, and what the words "seer" and "prophet" mean. The following answer is given for him and for others, which will make clear the definition of these two words, and the calling of those who hold the keys to these offices in the Church.

The office and calling of a prophet, and a seer, are to a great extent the same, although they differ in minor respects.

A prophet, in ancient Israel, was one who spoke for God—an interpreter, a spokesman, one who foretold future events, a foreteller. The prophet not only foretold the future, but was the interpreter of the word of the Lord, as well as of the law. The word prophet was also applied to one who expounds, exhorts, comforts and builds up. In ancient Israel, schools were established where men were trained in the interpretation of the law, and of the Scripture, and these schools were known as Schools of the Prophets.

"Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer, for he that is now called a Prophet, was before time called a Seer." (1 Samuel 9:9.)

A seer, according to the original translation of the word, is one endowed with the power to see things not visible to the ordinary person. "A seer, a prophet, a dreamer of dreams, a seer of visions, a person who foresees and foretells the future, one gifted with second sight." A seer had the power to use the Urim and Thummim, or seerstone. (See *Book of Mormon*, Mosiah 8:13-15.)

June Conference Rates

To whom it may concern: Special railroad rates to the June conference of the Y. M. and Y. L. M. I. A. and Primary Associations, to be held in Salt Lake City, June 6 to 12, inclusive, viz: Conventions of Bee Hive and Primary workers, June 6, 7, 8, 9, and Conference of the Y. M. and Y. L. M. I. A. and Primary Association June 10, 11, 12, will be made under following plan: One and one-half fare on certificate plan is authorized from all points in Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, Utah and Wyoming, and also from El Paso, Texas.

Return limit: Tickets for return trip may be purchased at Salt Lake City up to June 30, inclusive. *When buying tickets to Salt Lake City do not fail to obtain a certificate from the ticket agent. No refunds will be allowed if this is neglected.* Members coming from Alberta, Canada, should buy tickets at Sweet Grass (Coutts), Montana.

Attitude of the Latter-day Saints Towards the Jews

At one of the late April Conference sessions, President Heber J. Grant made the following statement on this subject:

Some of you may be familiar with the agitation that is going on at the present time, in the publications, against the Jewish people. There should be no ill-will, and I am sure there is none, in the heart of any true Latter-day Saint, toward the Jewish people. By the authority of the Holy Priesthood of God, that has again been restored to the earth, and by the ministrations, under the direction of the Prophet of God, Apostles of the Lord Jesus Christ have been to the Holy Land and have dedicated that country for the return of the Jews; and we believe that in the due time of the Lord they shall be in the favor of God again. And let no Latter-day Saint be guilty of taking any part in any crusade against these people. I believe in no other part of the world is there as good a feeling in the hearts of mankind towards the Jewish people as among the Latter-day Saints.

Missionary Statistics

At the April General Conference, President Heber J. Grant read the following statement relating to the labors of the missions, which we think will interest, not only the public generally, but the hundreds of missionaries and their friends and the Saints in the mission fields:

The mission membership of the Church at the close of 1920 was 99,870.

Tithes paid in all missions of the Church, \$456,699; an increase of more than a hundred thousand over any previous year.

Value of mission property, \$1,467,571. This does not include all of the Hawaiian property.

Spent for charity in all the missions, \$34,532.

Baptisms in all the missions last year, 5,087. This is the highest record in many years.

There were 1,727 missionaries in all the missions on January 1, 1921, an increase of 574 over January 1, 1920; while the average expense of the missionaries of the Church was \$37 per month in 1920, or \$10 per month higher than in 1919, and that is the highest expense per elder in the history of the Church.

The number of baptisms per elder in 1920 was about three.

Calls of the missionaries were answered at 2,926,416 homes, and the elders had 2,617,345 gospel conversations. They sold 34,703 copies of the Book of Mormon, and distributed 7,023,378 tracts and held 135,532 meetings.

Messages from the Missions

Great Increase in Sunday School Attendance

Writing from the Twin City branch of the Alabama and Georgia conferences, April 1, the elders report that the mission work is growing rapidly there. During the past five months they have baptized twenty-three, with prospects of others to follow. They are meeting with good success by holding meetings with the mill and factory employees, during noon hours. A recent branch conference was well attended—400 per cent more attending the Sunday school and meetings at present writing, than attended a few



months ago. Elders, front row, left to right: A. C. Ellett and President William C. Olson of Alabama. Conference President W. R. Holt, C. A. Jorgenson, Georgia. Back row, left to right: Elders Nelson G. Hunt and Grant Smith, Alabama. Elders D. A. Bryce and M. M. Hancock, Georgia.

Forty Baptisms in Nottingham

Elder Virgil B. Stallings, President of the Nottingham Conference, England, writes under date of April 19: The past two years have been very busy ones, consolidating and reorganizing the various branches of our conference, disrupted during the war. The sisters in the branches during that period and since have proved of great service in the cause of truth, and have "held the fort" against all difficulties. Everywhere the work is now progressing with tracting and open-air meetings. "Books of Mormon" and pamphlets are being sold. Although there appears to be a wave of skepticism passing over these parts of England, the elders are well received. Church works are borrowed and read with eagerness, prejudice is being broken down, and many misconceptions of "Mormonism" are explained. Large numbers of investigators are examining our doctrines and may be seen frequently in the meetings. Forty were baptized during last year.



Elders, back row, left to right: George W. Thompson, Eastwood; Ar. B. Sims; Bertram J. Combs, Nottingham; John Max Toolson, Smithfield, Utah; Samuel Pears, Hucknall; Wilfred Bradley, Derby; Hy. Hayes, Hucknall; second row: George Gert, Leicester; Joseph Robinson, Nottingham; Frank Orme, Derby; John W. Bradwell, Mansfield; third row: Charles Hy. Last, Lewiston; Harold E. Brough, Randolph; Virgil B. Stallings, Conf. Pres., Eden; Annie E. Noble, Ogden; Abraham Noble, Conf. Clerk, Ogden, all of Utah; front row: Frank Wheatley, Leicester; William H. Mullinger, Eastwood; William Hayes, Hucknall.

Street and Hall Meetings Well Attended

Elder L. D. Bigler, writing from Quincy, Illinois, reports that their labors in that district are bringing them much joy. The prejudice of the people is gradually being allayed and there is a bright future before the laborers in that city in the cause of the Lord. The street and hall meetings are being well attended and success seems eminent. Elders laboring here are: Delmar Dean, Evanston, Wyoming; Elgin S. Bridges, Montpelier, Idaho; Howard Ferguson, Jerome, Idaho, and Burton Bigler, Gunnison, Utah.

Many Healed through the Power of Faith

Elder T. O. Gunderson, Richmond, Virginia, writes under date of March 12: "During the past winter, which has been very mild and pleasant, we have met with excellent success in tracting and holding cottage meetings. Recently a leading minister of this city said, 'We are looking for a new light from heaven to guide and direct our destinies.' We Latter-day Saint missionaries find joy and satisfaction in presenting a 'new light from heaven.' As a result of our labors many people who heretofore have been prejudiced are receiving the elders. Many remarkable instances of healing through the power of faith have been reported by the elders of the conference."

Elders of Richmond, Virginia, Allison Crouch, Morgan; Irl R. Beecroft, Douglas, Arizona; Orson A. Hoggan, Bountiful; J. Earl Lewis, Mammoth; Raymond H. Ward, North Ogden; Conference President, T. O. Gunderson, Murray, Utah.

Many Church Members in Memphis

Elders Levan H. Boyle, Conference President of Atlanta, Georgia, Hyrum S. McCleve and George M. Neilson, shown in front row; and Vernon H. Mendenhall, Earl L. Page and Charles Morrison in back row, write under date of April 24: "We labored in Memphis, Tennessee during January, February, and March, and have had good success, leading many to investi-



gate the gospel. We have many members of the Church here in Memphis, where the Southern States mission was organized in the Middle Tennessee conference, near Williamsport, Tennessee, at Duck River. This conference is being conducted under the able leadership of Conference President Levan H. Boyle, and is generally in a thriving condition."

The Arizona Conference

On April 15, 16 and 17, 1921, at Tucson and Binghamton, (jointly) five regular, well-attended conference sessions were held, besides a general priesthood meeting a special Relief Society session, a general Relief Society session, (under the direction of Louisa W. Jones, president of the mission Relief Societies), an M. I. A. meeting, and a special elders' meeting. An operetta entitled, "Cherry Blossom" was rendered by the Binghamton M. I. A., Saturday evening, April 16, which received very favorable comment. The Arizona missionaries met in special priesthood meeting with President Joseph W. McMurrin, Friday morning, April 15, 1921, and all bore strong testimonies of the restoration of the gospel. President McMurrin stated that the Friday and Saturday sessions had a larger attendance than at any conference he had so far attended, there being nearly 1,200 people at these sessions. The total number in attendance at all sessions was 1,893. The combined branches of Arizona contributed to the success of the conference, each having representation at the various sessions. President McMurrin repeatedly addressed the congregations, and all who listened to his powerful discourses felt doubly paid. The traveling elders, and branch presidents also gave very vital discourses. An interesting feature

of the conference was the singing of the Binghampton choir, under the capable leadership of Elder Orlando F. Peterson, many other musical numbers of merit were given. A missionary male quartet, composed of Elders Orlando F. Peterson, Paul M. Adams, Howard D. Sorenson and E. Odell Peterson, received much favorable comment. Every branch in the Arizona conference was represented by its president and by the Relief Society officers, except the Chino branch, which is nearly 300 miles distant. This is a very credible showing and reflects the deep interest taken here in the work of the Lord. All the missionaries have returned to their former fields of labor with the exceptions of Elders O. F. Peterson who has been transferred to the Los Angeles conference, and Levi Bodily who, with President John McCarrey, is going to open up a new field of labor in Ajo, Arizona.—*Elder E. Odell Peterson.*

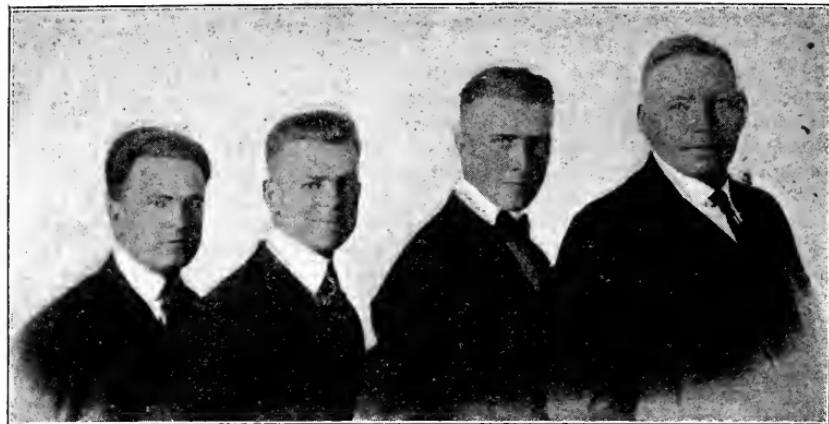


Missionaries Laboring in the Arizona Conference

Left to right: back row—Levi Bodily, Marion O. Condie, Andrew W. Kasius, Philbert C. Lind, George C. Peterson, E. Odell Peterson, R. Glen Call. Center row: John C. Brown, Paul M. Adams, President Joseph W. McMurrin, California mission; President John McCarrey, Arizona conference; Leo R. Balle, Howard D. Sorenson. Front row: Eral W. Henderson, David W. Hulet (former Arizona missionary, now attending University of Arizona), Merle G. Stockdale, Orlando F. Peterson.

Successful M. I. A. Work

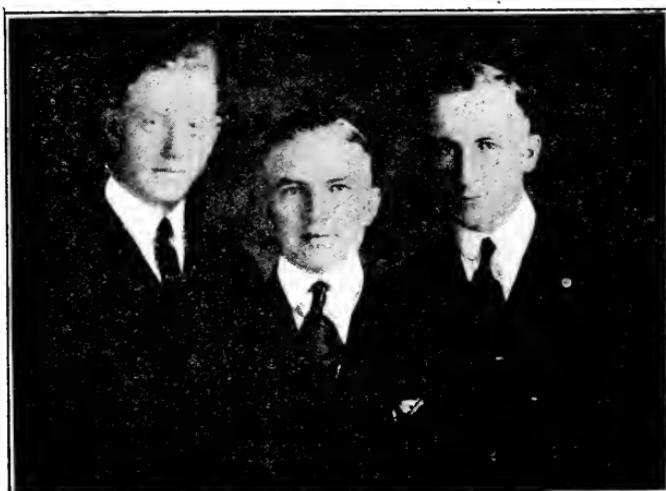
Martin D. Bushman writing from Miami, Oklahoma, April 15, says: "We are having good success in the work here in Ottawa county, Oklahoma. Four Sunday schools, and numerous cottage and open air services are being held each week. Especially interesting is the M. I. A. work, just newly begun in this part, which is proving very successful. Many are taking part in it both in preliminary exercises and class work. The investigators speak highly of the *Era* and gladly welcome it each month."



Missionaries left to right: Martin D. Bushman, Snowflake, Arizona; Stanley J. Tingey, Salt Lake City; George D. Marler, Thornton, Idaho and Henry Thompson, Ferron, Utah.

Prejudice Abated in Texas

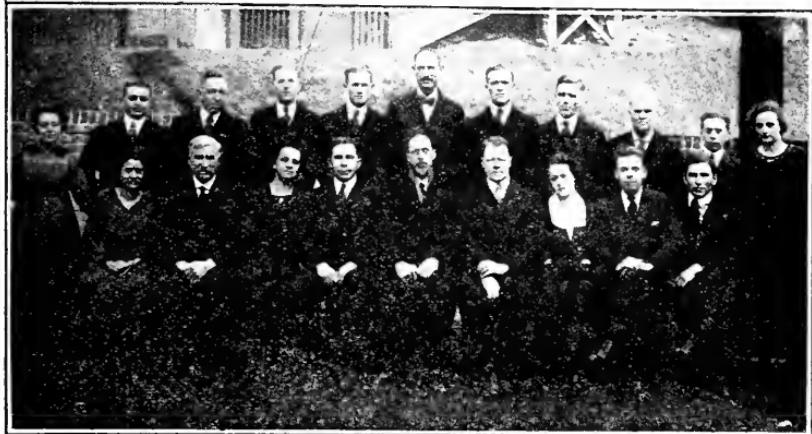
Elder C. A. Ferrin, writing from Waco, Texas, April 1, declares that prejudices against the Latter-day Saints are slowly being torn down in that



district. The elders laboring there are: D. A. Kirkham, Lehi, Utah; C. A. Ferrin, Toppenish, Washington; and O. C. Jensen, Cedar City, Utah.

London Missionaries

President McKay has been released and arrived in Utah in the early part of May. He has done a wonderful work—having labored in England for a number of years. During the past few months his lecture on "Utah and her People" has been of great value in placing before thousands of people, not ordinarily get-at-able, information concerning the Latter-day Saints, and in allaying prejudice. For a number of years he was President of both the Bristol and Norwich, as well as the London conferences.



The above represents President George Albert Smith and London Conference missionaries as follows: (left to right, standing.) Olive Archar, J. W. Ernest Tomlinson, Joseph Coulam, Kenneth Coombs, James H. Western, Edgar Jeffery, Cyril Monk, David D. Terry, William Hunt, George D. Follick, Gertrude, Eleanor. (Sitting) Dorothy Lovelace, James I. May, Clerk Anna O. McKay, President James Gunn McKay, President George Albert Smith, James Arno Kirkham, Germaine De Passel, Harold H. Bennett, Frank Armstrong.



Elders of the London Conference attending President McKay's Missionary class at "Deseret." Top row, left to right: Earl Nephi Palfreyman, Francis Armstrong Madsen, Frank Armstrong, Thorlief Jacobson, Leo V. Worsley, Chas. W. Speirman, Isaac Peter Thunnell, Adolph Soderberg. Second row: Joseph Coulam, Joshua E. Brown, Melvin T. King, Homer Taylor, Clayton B. Turner, George T. Patrick, Ervin Rawlings, Robert E. Finch, Horace L. Richards; Front row: Thomas Finlayson, Harold Harper Bennett, J. Armo Kirkham, James Gunn McKay, Anna O. McKay, Robert E. Griffiths, John E. Ingles.



MUTUAL WORK

M. I. A. Annual Conference

"We Stand for Loyal Citizenship"

Remember, the Annual Conference of the M. I. A. is to be held in Salt Lake City, Utah, June 10, 11, and 12, 1921. The best time ever is anticipated. Read a few of the features that will interest Y. M. M. I. A. officers. Good music and song will enliven every meeting.

Friday morning will open with a general gathering of delegates at the Assembly Hall, at 10 o'clock, when the members of the General Boards will receive visiting officers. The joint opening exercises will then be held, after which the officers will separate into department meetings:

The Superintendencies', Presidencies' and Secretaries' Department will discuss "Effective Administration in Stakes and Wards," the discussion being opened by Executive Director Oscar A. Kirkham. Elder Melvin J. Ballard will speak on, "A Testimony of the Gospel a Vital Asset to M. I. A. Membership."

The Class Leaders' Department, with the chairmen of class work committees of the General Boards directing, will meet in five divisions: The Advanced Senior, to be conducted by Dr. George H. Brimhall; the Senior Young Men, by Thomas Hull; Senior Young Ladies, Ruth May Fox; Junior Young Men, B. S. Hinckley; Junior Young Ladies—Bee Hive, Ann M. Cannon. The topics in each of these departments will be, "The Class Leader," "The Class," and "The Text."

The Music Directors' Department will be in charge of B. Cecil Gates and Margaret Summerhays, and the general theme is, "The M. I. A. in the Community Music Forces." The character of music, and the boy and the girl and their music will be discussed.

At noon the Boy Scouts will have a "Leaders' Conference," at which Church, State and National leaders will meet the delegates. The scout leaders' conference will be continued on Saturday morning, from 8 until 9:45 and a special program will be provided for this most interesting gathering.

Separate Y. M. M. I. A. officers' meeting will be held at 2 o'clock on Friday, at which Junior department work and study will be presented by Preston Nibley, of the General Board, and Scouting by Supt. Richard R. Lyman.

A demonstration of a "Fathers and Sons' Outing" will be given, and there will be a talk on the "Relationship of Scouting to the Y. M. M. I. A."

In the Assembly Hall at 7:30, a joint officers' meeting will be held in which the "Pageant of the Slogans," under the direction of Professor Elbert Eastmond of the Brigham Young University, will be given; also an address on the slogan for 1921-22, "We Stand for Loyal Citizenship," by Superintendent A. W. Ivins.

On Saturday morning at 10 a. m., there will be a joint officers' meeting in the Assembly Hall, at which the Boy Scout Band will render selections, community singing will be given, and the general theme, "Leisure Time and Cultural and Special Activities" will be discussed by prominent speakers, among them, Eugene L. Roberts.

At 12:15 on Saturday, the Y. M. M. I. A. luncheon to stake superintendents will be given in the Bishop's Building, at which Superintendent B. H. Roberts will speak.

At 2:30 on Saturday, in Liberty Park, there will be an M. I. A. festival under the direction of Oscar A. Kirkham and Emily C. Adams. Among the exercises will be music by the Boy Scout Band, a get-acquainted dance

on the lawn, community singing, Bee Hive girls' demonstration, group games and activities, led by Charlotte Stewart, of the Y. L. M. I. A. Board, and Professor Griffith, of the University of Utah. Demonstration in dancing under direction of Katherine Gabbott of the Deseret Gym; and dancing on the green by the entire party will close the entertaining out-door gathering, in one of the grandest parks in the Rocky Mountains.

A separate officers' Y. M. M. I. A. meeting will be held at 7:30 in the evening of Saturday, at which the general theme will be "The Senior Young Man," which topic will be given special and vital attention at this Conference, Professor Arthur L. Beeley, one of the principal speakers.

On Sunday, June 12, there will be a joint officers' testimony meeting in the Assembly Hall, at 8:30 in the morning; also a joint officers' meeting in the Tabernacle, at 10:30, at which the general theme, "The religious side of the Mutual Improvement Associations, in Class Work, in Recreation and in Individual Membership," will be treated by Dr. George H. Brimhall, Dr. John H. Taylor, and Lucy Grant Cannon, respectively.

In the afternoon a general session in the Tabernacle will be held at 2 o'clock on which occasion the Tabernacle choir will furnish music under the direction of Professor A. C. Lund, Professor J. J. McClellan at the organ. The meeting at 2 o'clock will be addressed by President Heber J. Grant on, "A Message to the Young People of the Church."

The evening meeting at 7:30, in the Tabernacle, will be addressed by Superintendent Adam S. Bennion on, "The Church as an Ideal Institution."

Every Mutual Improvement worker will receive inspiration by attendance at these various meetings. Let there be a full representation from every stake in Zion. "*We Stand for Loyal Citizenship.*"

Suggestions for Associations that Meet Weekly on Sunday Evenings During the Summer

In a number of wards of the Church, sacramental meetings are held on Sunday afternoons, and the Mutual Improvement Associations are requested by the bishopries to occupy the Sunday evenings of each week during the summer months between the regular sessions of the M. I. A. Special programs must therefore be provided. These must be of a religious nature, both because of the sacredness of the day, and because the young people appreciate the value of such programs, when presented in the proper spirit and in an interesting manner, and with appropriate hymns and music. Furthermore, it is about the only opportunity our young people have, in their own organizations, for strictly religious services. The following are questions suitable for discussions in these M. I. A. gatherings that should be treated either in one lecture with appropriate music and hymns accompanying, or be sub-divided into a number of sub-topics and assigned to three or four speakers:

1. Why go to sacrament meetings?
2. Why be married in the temple?
3. Why pay tithing?
4. Why observe the word of wisdom?
5. Why have faith in God, in the Lord Jesus Christ, in the Holy Ghost, and in the restoration of the Gospel through the Prophet, Joseph Smith?
6. Why the necessity of ordinances?
7. Why the necessity of organization?
8. Why keep free and unspotted from the sins of the world?
9. Why observe the Sacred Sabbath?
10. Why go on a mission?
11. Why honor the authority of the Priesthood?
12. Why believe in revelation?

IMPROVEMENT ERA

Y. M. M. I. A. EFFICIENCY REPORT, APRIL, 1921

STAKE	Membership	Class Work	Special Activities Prgm	Scout Work	Slogan	"Era"	Fund	Participation in M.I.A. Programs	Stake & Ward Officers' Meetings	Ward Officers' Meetings or Teach.-Tr. Class	TOTAL
<i>Utah</i>											
Beaver	5	10	10	5	10	5	5	10	5	5	70
Benson	10	5	10	5	10	10	10	5	5	5	75
Box Elder	10	10	10	10	10	5	5	10	10	10	90
Cache	10	5	5	5	.....	5	5	10	10	5	60
Cottonwood	5	5	5	5	5	5	5	5	5	5	50
Deseret	10	10	5	5	.....	10	10	5	5	5	65
Duchesne	10	5	5	.....	5	5	.....	5	5	5	45
Ensign	10	10	10	10	10	5	5	10	10	10	90
Hyrum	10	10	10	5	10	10	10	10	5	5	85
Jordan	10	5	10	5	5	5	5	5	10	5	65
Juab	10	10	10	5	10	5	10	10	10	10	90
Liberty	5	5	5	5	10	5	10	5	10	5	65
Millard	5	10	10	5	.....	10	5	5	.....	10	60
Nebo	10	5	10	5	10	5	10	10	10	10	85
Roosevelt	10	5	5	5	5	5	5	10	5	5	60
Salt Lake	5	5	5	5	5	5	10	10	10	5	65
San Juan 3-4	10	5	5	5	10	10	.....	5	10	5	65
North Sevier 3-5	10	5	5	.....	.....	.....	5	5	10	5	45
South Sanpete	10	10	10	5	10	10	5	10	10	10	90
Uintah 3	10	5	5	.....	10	5	10	10	5	5	65
<i>Idaho</i>											
Bear Lake	10	10	10	.....	10	5	5	10	10	5	75
Blackfoot	5	10	10	5	10	10	5	10	10	5	80
Blaine	10	10	10	5	10	5	10	10	10	5	80
Boise	10	10	5	5	10	10	5	10	10	5	80
Burley	10	10	10	10	5	5	5	10	10	10	85
Franklin	10	10	10	5	10	10	5	10	10	5	80
Fremont	10	10	5	5	5	5	10	10	10	5	75
Idaho	10	10	10	.....	10	5	5	10	5	5	70
Lost River 3-6	10	10	5	.....	5	10	5	.....	10	10	65
Pocatello	10	5	10	5	5	5	5	10	10	5	70
Portneuf	10	10	10	5	10	5	5	10	10	5	80
Raft River	10	10	5	.....	10	5	5	10	5	5	65
Rigby	5	5	5	5	5	5	5	10	5	5	55
Shelley	10	5	.....	5	.....	10	10	10	10	5	65
Teton 3-15	10	5	10	5	.....	10	10	10	10	5	75
Yellowstone	10	10	5	5	5	5	10	10	5	10	75
<i>Arizona</i>											
Maricopa	10	5	5	10	10	10	10	10	5	5	80
<i>Wyoming</i>											
Big Horn	10	10	10	5	10	5	10	.....	10	10	80
Star Valley	10	5	10	5	10	10	10	10	10	5	85
<i>Colorado</i>											
San Luis	5	10	10	5	5	10	10	10	10	5	80
Young	10	10	5	5	10	5	5	10	5	5	70
Union (Ore.)	10	10	10	.....	10	10	10	10	10	10	90

Remarks

The following wards reported, too late for notice, for March, North Davis, 65 points; Summit, 75; Bear Lake, 75; Juarez, 75; Star Valley, 75. Now let us make a final showing for May. Let us hear from all the stakes. The record for 1920-21 will then be finished. The reports form a barometer by which all workers may fairly well measure the labors of the Y. M. M. I. organizations. Officers will be prompt with their annual report, and the two will fairly reflect the conditions. North Davis, 55, too late for segregation: 5 out of 8 reported.

Stakes Classified as per Points

Box Elder	90	Boise	80	Beaver	70	Shelley	65
Ensign	90	Franklin	80	Idaho	70	Raft River	65
Juab	90	Portneuf	80	Pocatello	70	Cache	60
South Sanpete	90	Maricopa	80	Young	70	Millard	60
Union	90	Big Horn	80	Deseret	65	Roosevelt	60
Hyrum	85	San Luis	80	Jordan	65	Rigby	55
Nebo	85	Benson	75	Liberty	65	Cottonwood	50
Burley	85	Bear Lake	75	Salt Lake	65	North Davis	55
Star Valley	85	Yellowstone	75	San Juan	65	No. Sevier	45
Blackfoot	80	Fremont	75	Uintah	65	Duchesne	45
Blaine	80	Teton	75	Lost River	65		

Not Heard From

Alpine	Panguitch	Wayne	St. Johns
Bear River	Parowan	Weber	St. Joseph
Carbon	Pioneer	Bannock	Snowflake
Emery	St. George	Bingham	Woodruff
Granite	South Davis	Cassia	Alberta
Kanab	Summit	Curlew	Taylor
Morgan	Tintic	Malad	Moapa
North Sanpete	Tooele	Montpelier	Juarez
North Weber	Utah	Oneida	Sevier
Ogden	Wasatch	Twin Falls	South Sevier

One of the Best

J. L. Redford, Leavitt, Alberta, Canada, is an *Era* agent who thoroughly believes in the *Improvement Era*. He has about ninety percent of the families in the ward in which he lives as subscribers for the *Era*. There are thirty-six families and he has thirty-three magazines, all of which are paid. He says: "The *Era* is one of the best magazines published. I have been a subscriber to it for many years and I know its value. Many have come and said to me, 'Such and such an article I read in the *Era* was worth more to me than the price it cost me.' This is why I do not hesitate in trying to get a subscriber in every home. May our Father's blessings attend you brethren in this grand work is my wish."

PASSING EVENTS

The oldest person in the United States was buried at Milwaukee, Wis., April 6. Her name was Bridget Harney. She died, April 4, at the home of the Little Sisters of the Poor, 118 years old. She was born in Ireland in 1803.

Idaho's tobacco license law is in full effect. As a result many tobacco dealers have dropped out of the business. In Bear Lake county they have been reduced from twenty-four to fourteen, says a Montpelier dispatch dated May 8.

The German cabinet resigned, May 4, as a result of its failure to obtain the services of the United States government in behalf of Germany on the indemnity question. Fehrenbach, the chancelor, was requested to continue in office until a new ministry could be organized.

Excommunication from the Church of five members of Mr. Gudmundson's colony at East Tintic, in addition to those formerly dealt with, has been found necessary, according to an announcement published April 19. They are: Thomas D. Nesbit, Levi G. Metcalf, Jr., Mrs. Mary Warren Metcalf, Mrs. Ella Hafen and Mrs. Delia Hafen Whyte.

Augusta Victoria, former empress of Germany died at Dorn, Holland, April 11. Born October 22, 1858, at Dolzig, she was the oldest daughter of Grand Duke Frederick of Schleswig-Holstein-Sonderburg-Augustenburg and ranked as a princess of Schleswig-Holstein. Her early childhood was spent at Kiel. She married the then Prince William of Prussia on February 27, 1881.

Panguitch stake presidency was reorganized, March 13, when Elder W. J. Henderson was sustained as president, to succeed the late Elder J. M. Henrie. Elder W. T. Owens, Jr., was appointed first counselor and Bishop J. Nephi Henrie second. Elders Rudger Clawson and Richard R. Lyman, of the Council of Twelve, were in attendance.

Napoleon Bonaparte was honored in France, when the 100th anniversary of his death on St. Helena was observed May 5. Marshal Foch, in an address at the tomb of the illustrious exile, paid a glowing tribute to his character and achievements, in the name of militarism. In the outskirts of Paris anti-Napoleon meetings were held, at which internationalism was preached and militarism denounced.

The Columbia treaty was ratified, April 20, by the U. S. Senate, by a vote of 69 to 13, eleven more than the necessary two-thirds. It provides for the payment by the United States, of \$25,000,000 to the South American republic for the loss of the state of Panama, through the revolution of 1901, and the prompt recognition of the new republic by the United States. Senator Lodge declared the ratification was "part of a great national foreign policy" contemplated by the president.

Mrs. Mary Titcomb Free, a pioneer of 1849, died at her home at Forestdale, May 4. She was born in Berkshire, England, February 17, 1838, and crossed the ocean at the age of five years with her parents, after they had joined the Church. The family crossed the plains by ox team and reached Salt Lake in 1849. In 1855 Mary Titcomb was married to Preston S. Free. Of this union thirteen children were born, eight of whom are still living.

An ancient temple has been unearthed at Rerras, Thessaly, by Greek archaeologists, according to a dispatch from Athens, April 5. The structure is said to be in an excellent state of preservation, and as large as the temple of Jupiter at Olympia. The bronze inscriptions establish the date of 400 B. C. Numerous tablets have also been found bearing indications of laws and institutions of an ancient civilization. This is the second temple which has been discovered within a month, the first having been found near the city of Volo.

Alfred Solomon, died at his home in Mill Creek, April 17, at the age of 85 years. Death was due to general debility. Mr. Solomon was a native of Truro, England, where he was born September 10, 1836. When sixteen years of age he joined the Church and emigrated alone to this country. He drove the head yoke of oxen across the plains in Captain Jesse B. Martin's company, arriving in Utah in 1857. He made his home in Salt Lake City, until about eleven years ago, when he retired from active business and moved to Mill Creek.

A Russian Jewish state has been established, according to a dispatch from Danzig, dated May 5. The dispatch said: "An official declaration by the White Russian government of the independence of White Russia, as a white Russian Jewish state, was published today by the *Reval People's Daily*, says a dispatch from Reval." "White Russia" is a district between Warsaw and Moscow, containing about 4,500,000 inhabitants, principally in the governments of Smolensk, Vitebsk, Minsk, Mogilevo, and Chernigov. The district has the reputation of being in a less developed state than any other part of European Russia.

Lower wages are demanded by the managements of ninety-three railroads in a "drive" begun April 18 before the United States railway board. Although the majority of the roads were asking for only authority to reduce the wages of common labor, clerks and shop employees, all requested that the decision of July 20, 1920, under which the last increases in railroad wages were granted, be set aside. They also seek abrogation of the United States railroad administration's ruling which classifies labor and fixes differentials. Nine asked for authority to reduce wages, from engineer to crossing flagmen.

Sheep and cattle froze to death in the southern parts of Utah, during the cold, stormy weather experienced there during the latter part of April, according to reports published April 25. More than 1,000 head of sheep were frozen to death at Newhouse and Blackrock due to the blizzard. The sheep were shorn a few days before the storm and were as a result unable to stand the extremely cold weather. Similar losses were sustained to a greater or less extent at Milford, Modena, Lund and several other communities in the heart of the sheep and cattle country in Millard and surrounding counties.

A disastrous tornado broke in the evening of April 15 in the northeast section of Texas and the following day swept over part of five states

into Georgia. Ninety-seven persons were killed, and hundreds suffered injuries, while the damage to property was estimated at millions of dollars. In Arkansas on many plantations in Miller and Hempstead counties, practically every building was destroyed, newly planted crops washed out, orchards ruined, roads and bridges damaged, while telephone and telegraph wires were almost all destroyed. Railroads report tracks washed out at many places.

At the University of Arizona, located at Tucson, there are some twenty-five or thirty students who are members of the Church of Jesus Christ of Latter-day Saints, who reside in various stakes of Zion located in that state. The students are a great help to the local branch of the Church, particularly in the Mutual Improvement Association meetings, in which they take a very active part in the programs, socials, entertainments, etc. Frequently they invite to the Church ten or more of their fellow students who are non-“Mormons,” many of whom are also taking part in the Y. M. M. I. A.—E. Odell Peterson.

Emmeline B. Wells' funeral services were held at the Tabernacle, April 29, and the esteem in which the departed pioneer woman was held, was evidenced by the large attendance, the profusion of floral offerings, and the beautiful music and addresses that were features of the exercises. President Heber J. Grant presided, and President Anthony W. Ivins offered the invocation. The speakers were Mrs. Clarissa Williams, Dr. George W. Middleton, Dr. Seymour B. Young, Bishop Charles W. Nibley, Elder Orson F. Whitney, President Charles W. Penrose, and President Heber J. Grant. Benediction was pronounced by Bishop T. A. Clawson, and the grave was dedicated by Elder Rulon S. Wells.

American participation in European conferences was decided on in a cabinet meeting May 6, and a note informing the allied powers of this decision has been forwarded to London. Col. Harvey, United States ambassador in London, has been assigned to the supreme council of the allies; Ambassador Wallace in Paris, to the council of ambassadors, until relieved by Mr. Herrick, and Mr. Roland W. Boyden, now serving as American commissioner at Paris, to the reparations commission in connection with the German war indemnity. Administration officers explain that Col. Harvey will sit with the premiers of Great Britain, France, and Italy, and the representatives of Belgium and Japan, as the personal representative of President Harding and not of the American government.

Elder Orson F. Whitney goes to Europe, where he will succeed Elder George Albert Smith as president of the European mission, according to an announcement made April 2, by the First Presidency. William A. Morton, now in the general superintendency of the Religion classes, is to accompany Elder Whitney to the mission field to give missionary service on the *Millenial Star*. President Smith has been in charge of the mission for the past two years, succeeding Elder George F. Richards, who held the post during the greater part of the world war. President Smith, despite poor health, has retained charge of the mission during the post war period, and his wife, Mrs. Lucy W. Smith, member of the Y. L. M. I. A. board, has presided over the women's activities of the mission.

The extraordinary session of the 67th congress convened April 11. The following day President Harding delivered his message. He paid special attention to tariff and tax revision; declared in favor of a merchant marine; asked for an emergency tariff; declared in favor of reducing operating expenses of the railroads, and recommended the enactment of budget leg-

isolation and congressional inquiry into lynching and race relations. On the problems involved in the declaration of peace, he reiterated his former declarations in favor of the total rejection of the league covenant in the Versailles treaty, and suggested a peace declaration by congressional resolution. He, further, declared the American aspiration to be "an association of nations, based upon the application of justice and right."

Wilford Woodruff, a son of the late President Wilford Woodruff, died at a hospital in Salt Lake City, May 6, at the age of 81 years. He was born May 22, 1840, in Montrose, Iowa. For years he lived in and near Nauvoo, Ill. When young Woodruff was only 6 years of age his parents went to Winterquarters, where he remained with his mother while his father journeyed across the plains with the pioneers who reached Salt Lake valley under the leadership of Brigham Young on July 24, 1847. The family started for Utah in 1849, arriving in Salt Lake on October 14, 1850. In October, 1867, he married Emily Jane Smith. With his wife he went on a colonizing mission to St. Thomas, Ariz., and returned in 1871 to Salt Lake, going on a similar mission to Randolph, Rich county, in 1877. For years he gave his time to ordinance work in the Salt Lake temple.

The first state house in Utah, probably the first in the intermountain country and possibly the oldest still existing west of the Missouri river is undergoing repairs in order that it may remain in existence as an interesting relic. The building is the old President's office adjoining the Beehive House on east South Temple st., which was the office of President Brigham Young from 1852 to 1858, while territorial governor of Utah. The old building was also the office of the presidents of the L. D. S. Church in the following order: Brigham Young until Aug. 29, 1877; John Taylor until July 25, 1887; Wilford Woodruff until Sept. 2, 1898; Lorenzo Snow until Oct. 10, 1901; Joseph F. Smith until April 4, 1917, when the Church President's office was removed to the new Church office building. The lumber addition built as an additional story in the rear of the old structure is being demolished. This will leave the building in exactly the form it was as the first state house. The addition was built for storage purposes.

Elder C. N. Lund of Mt. Pleasant, Utah, died at his home, May 7, 1921. Funeral services were held in the North Ward chapel in that city, May 10, attended by about 2,000 persons, who had come from all parts of the country, to pay tribute to his memory. He was born in Sest, Ribe, Denmark, January 13, 1846, and came to Utah in 1868. For many years he was active in the Church and State. In 1884, he was elected mayor of Mt. Pleasant and was re-elected twice. In 1890 and 1894 he was a member of Territorial legislature, and when his last term expired, he was elected a justice of the peace. In May, 1890 he was appointed bishop of Mt. Pleasant ward. In 1896 he became president of the Scandinavian mission, and in 1900 was made the president of the North Sanpete stake, which position he held for fourteen years. On his release he was ordained a patriarch.

Dr. Franklin S. Harris, the new president of the Brigham Young University, is one of the well known educators in the state. He is a former B. Y. U. student, taught in the Juarez academy in Mexico, and at Cornell university, has been for 10 years faculty member of the U. A. C. and five years head of the experiment station of that school, having taken out his Ph. D. at Cornell University. He is president of the American Society of Agronomy, chairman of an association of all directors of ex-

periment stations in the United States, past president of the Utah Academy of Science, and a member of many other societies. Last year he was asked by the government of Greece to go to that country to aid in the reorganization of its agriculture and industrial activities and has been invited by the Canadian Pacific railway to assist in its colonization work. He is the author of four well known books and of a number of articles and bulletins on scientific subjects. Dr. Harris will be succeeded by Professor William Peterson as director of the Utah experiment station, Logan, and Dr. F. L. West succeeds Prof. Peterson as director of interior instruction.

Boy Scouts saved girl from drowning in Emigration stream. On April 28, little Dorothy, daughter of Mr. and Mrs. William Welte, 1063 Emerson Avenue, while attempting to cross the stream on a plank, lost her balance and fell into the water. Hearing the screams of the child's playmates, Carl Waldvogel, Jr., ran to the rescue, but because of the heavy plush coat which little Dorothy wore at the time, she quickly sank from sight. While Charles Amott was searching along the banks of the stream for a sign of the child, his comrade saw a tiny hand stretched upward out of the water close to the bridge. He plunged into the icy water and was speedily joined by his friend, Charles. Together they held the child's head above the water, and had almost succeeded in getting her up the steep embankment when Mrs. George Amott, hearing the frantic cries for help from Dorothy's companions, rushed from her home near by, and, by standing on the bridge and reaching down, was able to assist the boys in lifting the dead weight of the unconscious child from the water. When urged to accept a reward of money offered by the grateful father and mother of the little girl, the boys both declined, saying that "A Good Turn Daily" was one of the mottos of the Boy Scouts.

Haywood fled to Russia. A number of I. W. W.'s, including Haywood, who, in 1917, were convicted of treasonable agitation for the obstruction of the country's war plans and who were to have begun serving their sentences in jail, it was reported on April 21, had escaped. They were at large on bonds given a year ago, pending an appeal. When the sentence was confirmed by the supreme court, some of the men reported to federal officials, but Haywood, it was said, had gone to Russia. Haywood's record shows that he was once tried for his life and that he has been arrested and jailed many times. That he escaped the gallows fifteen years ago was chiefly due, in the judgment of detached observers of the trial, to simple human inability on the part of the jury to believe that one man could have plotted such a series of fiendish crimes as were imputed to him by Harry Orchard, the self-confessed principal in the particular murder for which Haywood and other officials of the Western Federation of Miners had been brought into the dock. For about fifteen years Haywood was a leading figure in the Western Federation of Miners, an organization whose career was said to have been "marked by a trail of blood" from the Coeur d'Alene district, near the Canadian border, all the way to Cannanea, across the Mexican frontier.

Dr. George H. Brimhall, who, for many years, has been connected with the Brigham Young University, Provo, has been honorably released, and is to be succeeded by Dr. Franklin Stewart Harris, director of the experiment station of the Utah Agricultural College, Logan. Dr. Brimhall, now 69 years of age, has been connected with the Brigham Young University as student faculty member and president, having been appointed head of the school Jan. 3, 1903. He was educated in the Salt Lake, Cedar Fort, Spanish Fork and Provo public schools and mastered

many of his lessons while teaming and herding to gain a livelihood. After leaving the Brigham Young University he was a teacher in the Young Men's Academy at Spanish Fork, was superintendent of the Spanish Fork schools, superintendent of Utah county schools, superintendent of the Provo City schools, and faculty member of the Brigham Young University, holding the chair of psychology and pedagogy. He has also been president of the Utah State Teachers' association and holds the degrees of bachelor of pedagogy and doctor of science and didactics. He has long held a prominent place in Utah as a public speaker, writer, and Church worker, and is one of the oldest members of the Y. M. M. I. A. general board, also a member of the general board of Religion classes. President Brimhall was chosen president-emeritus, to have charge of the seminary work of the Church schools, the appointment effective at the beginning of the next school year.

John Burroughs, the famous naturalist, died suddenly, March 29, on a train near Kingsville, Ohio. The body was taken to his home on the banks of the Hudson, a few miles north of Poughkeepsie, N. Y., where he has lived since 1878. The interment was held April 3, the eighty-fourth anniversary of his birth, at Roxburg, in the Catskill mountains, near where he was born. He had spent the winter in California and was returning from there when the call came. He was born in 1837. In 1863 he went to Washington with something of an inclination to enlist in the Union army, but he decided to seek a government office. It is related that with only a few of his poems as credentials he walked into the treasury department and asked for a job. It was agreed that his vernal verse really smelt of the woods, and smacked of sincerity. He would be a safe man to watch the treasury vaults. He agreed to take the place. At a little desk, facing the huge iron vault, where he kept tab on those who went to handle the \$50,000,000 stored there, he began writing of the birds, to relieve his homesickness. The result was his first book, *Wake-Robin*. The titles of his books included *Winter Sunshine*, *Locusts and Wild Honey*, *Fresh Field*, *Indoor Studies*, *Birds and Poets*, *Signs and Seasons*, *The Light of Day—Religious Discussions from the Standpoint of the Naturalist*, *Literary Values and Ways of Nature*. On his seventy-fifth birthday he said: "Growing old is a kind of letting go. The morning has its delights and its enticements, the noon has its triumphs and satisfactions, but there are a charm and a tranquility and a spiritual uplift about the close of the day that belongs to neither."

The German reparation problem is still engaging the earnest attention of the world. A request from the German government that the United States intervene in the role of mediator between Germany and the allied powers was promptly answered in the negative, on April 21. In declining to accept the invitation, President Harding, however, expressed the hope that Germany would promptly formulate proposals that would present a proper basis for discussion. Should Germany, he said, take this course, the American government would consider bringing the matter to the attention of the allied governments, in order that negotiations may speedily be resumed. The allied reparations commission announced on April 19 that Germany had been given until April 22 to transfer the gold reserve of the reichsbank to its Coblenz and Cologne branches as security for reparations, as previously demanded by the commission. This Germany refused whereupon it became known that France had a force of 100,000 men, in addition to the 80,000 on the Rhine, ready to move on Germany.

Acting on the suggestion of President Harding that proposals presenting a proper basis for discussion be formulated, the German government,

on April 25, offered to pay to the allies two hundred billion gold marks, as against the 226 billions demanded by the Paris agreement, subject, however, to certain conditions, which, according to expert opinion, reduced the actual offer of Germany to half of the total sum demanded. The French government, therefore, declined to consider it, and on May 2, Secretary Hughes issued a statement to the effect that the American government had declined to take any further action on the German proposals, because the allied governments did not consider that they afforded a satisfactory basis for discussion. On the same date it was announced that the allied governments had given Germany until May 12 to fulfil her financial obligations. In case of failure on the part of Germany, the Ruhr district would be occupied. Germany came to terms.

In the early part of May, the dissatisfaction in Poland, on account of the outcome of the plebiscite in Silesia and the stand taken by the interallied plebiscite commission, broke out in open rebellion. On May 5, Adalbert Korfanty, the Polish plebiscite commissioner in upper Silesia, assumed the leadership of the rising. In Germany it was charged that the Poles had violated the sovereignty of Germany, and in military circles a war with Poland was being considered.

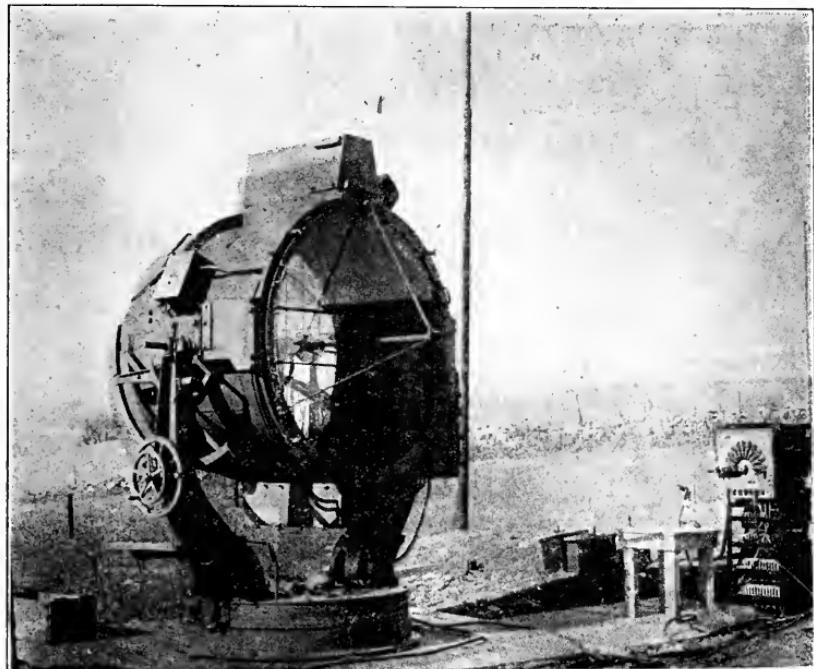
Edward Douglas White, chief justice of the United States supreme court, died May 19 at a hospital in Washington, where he submitted to an operation May 13. He was 76 years old. He occupied the bench for a number of years. In 1891, however, he took his seat in the United States senate, having been elected as a Democrat from Louisiana. While serving in the senate he was appointed by President Taft in 1910 to be chief justice of the United States supreme court, and took his seat December 19 of that year. The oath of office was given by Justice Harlan, who had been a Union soldier in the civil war, while Justice White had been a Confederate.

Wm. S. McCornick passed away, May 18, at the Holy Cross hospital, Salt Lake City, at the age of 84 years. On May 3 his right leg was amputated, and he seemed to stand the operation quite well, but he grew gradually weaker until death came.

Mr. McCornick was born near Picton, Ontario, Canada, September 14, 1837, a son of George and Mary (Vance) McCornick. He worked on the farm until he was 21 years of age. In 1860 he went to California and two years later to Virginia City, Nev., and thence to Austin, Lander county, where he engaged in the lumber and contracting business. It was while in Austin, 1869, that Mr. McCornick first became connected with the banking business. The First National bank of Nevada failed in 1869, and Mr. McCornick, then a leading Nevada lumberman, was appointed its receiver. Mr. McCornick came to Salt Lake City, May 5, 1873. A month afterwards he formed a partnership with A. W. White, establishing a private bank on Main street, near where the Boyd Park Building now stands. The firm was known as White & McCornick, until the latter purchased the interest of Mr. White and the bank became known as that of McCornick & Company, with Josiah Barnett, now deceased, as the silent partner. For almost half a century McCornick has been one of the leading figures in the financial and industrial circles of the West. According to an announcement, the assets and deposits of the McCornick Bank were transferred to Walker Brothers, Bankers, an arrangement that was favorably commented on in business circles.

Franklin K. Lane, former secretary of the interior, died at a hospital at Rochester, Minn., May 18, 1921. Death was due to an attack of angina pectoris. Mr. Lane was operated on May 6 for gallstones and appendicitis and was said to be recovering, when heart disease, from which he had suffered from time to time during the last eight months, developed, and ended

his earthly career. Born near Charlottetown, Prince Edward Island, July 15, 1864, the son of a Canadian doctor, who removed to California during the boy's childhood, young Lane was educated at the University of California, from which he was graduated in 1886. Upon leaving college he engaged in newspaper work. In 1889 he was admitted to the bar of California, and from 1897 until 1902 served as corporation counsel of San Francisco. He received the Democratic vote of the state legislature in 1903 for United States senator. Appointed a member of the interstate commerce commission by President Roosevelt in 1905, later becoming chairman, Mr. Lane was serving in that capacity when he was made secretary of the interior.



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WORLD'S LARGEST SEARCHLIGHT TO ILLUMINATE ENTRANCE TO THE GOLDEN GATE

A 500,000,000 candle power searchlight, the most powerful in the world, whose rays have been seen for 70 miles is undergoing final tests on a searchlight range at the plant of the General Electric Company, Schenectady, N. Y., before shipment to San Francisco, where it will be installed on Mount Tamalpais, at the entrance to the Golden Gate. The light is ten feet high, and weighs nearly three tons and has a 60-inch lens. It is said that a man standing ten miles away from the light could read a newspaper; ten feet away, he would be able to set fire to a paper by means of it. When installed at the Golden Gate, it will shoot its rays out across the Pacific Ocean and give the first indication to incoming steamers that land is near. The photo shows the searchlight, connected at the right with a switchboard, much the same as it will look when installed on the Coast.

Elder Kenneth R. Stephens writes from Hickern, Tuamoli Islands, South Pacific, under date of November 20, whose letter was received at the *Era* office on the 20th of February: "Some people never fully appreciate a good book or magazine until they become partially isolated, as I am at the present time. My experience as a missionary has taught me the real value of the *Era* as a companion in my work."

John C. Smith of Detroit, Michigan, writes March 2, 1921: "We are grateful indeed for the *Era*. It comes as a real spiritual treat from the home-land. Its influence is favorably felt among our friends. Hear what one said, 'I am familiar with many publications, but none has been so soul-satisfying as the *Era*. It is so full of clean and vital thought that for a thinker, one such magazine a month is sufficient at least for spiritual food.' Wishing you continued success, we are your co-workers of the Detroit branch."

Improvement Era, June, 1921

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Heber J. Grant, } Editors Edward H. Anderson, *Business Mgr.*
Edward H. Anderson, } Moroni Snow, *Assistant*

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